MARCH 1973

FATE

TRUE STORIES OF THE STRANGE AND UNKNOWN



March 1973 50¢

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The City Half as Old as Time: ROSE-RED PETRA

SITUATED HIGH on the eastern wall of Jordan's Arnon Gorge, Petra is a natural fortress surrounded by sandstone cliffs into which buildings have been carved. Nestled in a craggy canyon of red, pink, white, brown and violet rock, the city is practically invisible from the air and impregnable from the ground. The brook Moses called forth by smiting the rock twice with his rod still flows through its center.

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Petra was the capital of Edom when the children of Israel neared the end of their 40 year exile . . .

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I See by the Papers

QUOTE OF THE MONTH

Another problem for the psi researchers of the future will be that of human survival after death. If all mental events depend completely on physical events survival is out of the question. But if there are some mental events that do not depend completely on physical events, survival certainly becomes a possibility.

—Aldous Huxley, "A Case for ESP, PK and PSI," *Life* Magazine January 11, 1954



Curtis Fuller

WE ARE approaching the 25th anniversary of the founding of FATE Magazine and we are happy to report that all is well in our world of the Strange, the Unusual and the Unknown. It sometimes surprises us to find we have become almost respectable — although it has taken 25 years to gain whatever acceptance we may have.

Of course, times have changed since our first 128-page issue rolled off the presses of the W. F. Hall Printing Company with a cover painting depicting Ken Arnold's first UFO sighting.

Today FATE has 166,000 readers and is far and away the largest magazine of its kind in the world. We like to feel we have made a substantial contribution toward increasing the public interest in psychic phenomena and toward making it more acceptable. But we also realize we may have been carried inexorably along on the currents of chance. Probably both are true.

Just how far psychic reality has come to be accepted in the past 25 years was dramatized last Halloween. Newspaper editors long have had the conventional idea that they should send their reporters out to hunt up ghost stories for Halloween editions. A quarter century ago these stories, without exception, were written in frivolous vein, poked fun at the occult, made a joke of the whole subject. This was not so this past Halloween. The stories we read in the newspapers were written seriously, often with a certain amount of



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awe, even from too credulous a viewpoint. Let me summarize four of these stories for you.

∞

POSSESSION AND EXORCISM

GWEN DOBSON, women's editor of the *Washington Star-News*, interviewed Fr. John Nicola, Roman Catholic priest and a leading authority on exorcism. He told her the story of a 14-year-old Mt. Rainier, Md., boy who Father Nicola believes was possessed and successfully freed of the possessing evil.

About two weeks after the death of his aunt the boy began to hear scratching sounds under the floorboards of his room where he had gone into partial seclusion. Father, Mother and Grandmother also heard the scratching noises which grew louder. Believing they came from rodents the parents called an exterminator who put down poison but found no sign of rats or mice.

The noises increased. Articles and furniture began to move around the room. One Sunday afternoon as the family sat in the living room the heavy lounge chair on which the boy was sitting levitated, tipped forward and threw the boy onto the floor. A vase rose from its place, shot across the room and crashed into the wall.

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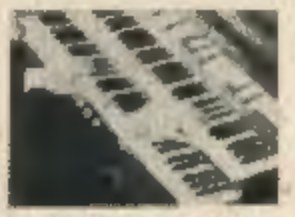
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school. The parents took the boy to a medical doctor, then to a psychiatrist, but neither could find an explanation for the phenomena.

So far this is the account of a classic poltergeist case. But then came a second stage which Father Nicola calls the obsession. The boy would appear to be in pain. The sheets of his bed would stand out stiffly; his mattress would levitate or bounce. The family was Lutheran and their minister took the boy to live in the parsonage until he too saw the mattress "lift and swirl around the room and zoom sickeningly under the bedsprings."

The Lutheran minister then consulted some priests and the boy was sent to Alexian Brothers Hospital in St. Louis, Mo. By this time, Father Nicola says, the third stage had been reached and the boy was "fully possessed."

He had several fits each night. He barely could eat or drink and was near death from malnutrition. "He cursed his parents and God in the vilest language."

Cardinal O'Boyle appointed an exorcist who worked over the boy for three and one-half months.

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THE EXORCIST

WHILE THE exorcist (not Father Nicola) was working

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Finally, Mr. Barrett decided to let others in on his method. Since then he has shown a number of other men and women how to write for money. He has not given them lessons in writing. He has not put them through a long course of study or practice. In fact, most of his protégés have started mailing contributions to magazines within two weeks after starting.

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with the boy all manner of unpleasant things happened. Marks from which blood would flow appeared on the boy's body. At times he would be comatose. At other times he had to be shackled to his bed because four full-grown men could not hold him. He broke one attendant's nose and another's cheekbone and slashed the arm of a priest with a bedspring he was able to wrench loose.

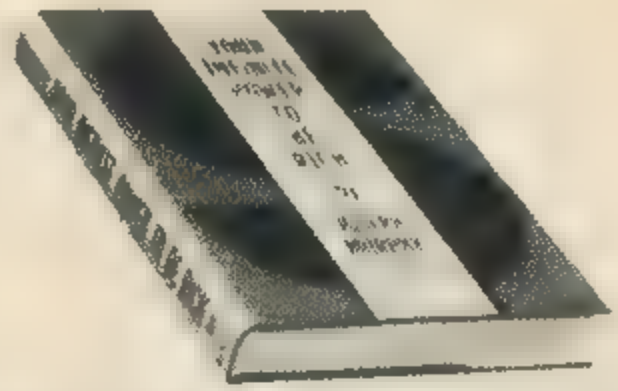
Father Nicola is appalled by the difficulty of the exorcist's job. He says such a man must be experienced, knowledgeable in theology and have led a sanctified life. Even so it can be a shattering experience for the exorcist.

Gwen Dobson reported, "There are numerous and constant abuses as the priest prays and intones the Lord and remonstrates the devil, such as unrelenting vomit and continual urination. At one point he held up a pillow to protect himself and the boy moved his head like a cobra, aiming at his face with spittle."

And then, suddenly, the exorcism was successful. The boy reported he dreamed of a radiant man, dressed in a white uniform like that of a Roman soldier. Then he dozed and at 2:15 that afternoon a loud report was heard in the hospital — like a gunshot. The boy stood up and smiled. He was free of his "possession."

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(2) how a poverty-stricken couple received $10,000 "out of the blue" in response to their request (p. 25)
(3) how a man was able to triple his income in three months with a certain 28-word prayer that takes only ten seconds to repeat (p. 98)
(4) how L.T. used a one sentence prayer to rise from a job as an office boy to the owner of a 50 million dollar company (p. 178)

. . . or explain any one of the scores of wonderful things that happened to people who used Dr. Murphy's prayer techniques!

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WITH A BLACK MIRROR

OUR SECOND story appeared in the *Detroit News* and also involves an exorcism. Beverly Eckman, staff writer for the *News*, described the experiences of a young family she calls "the DeLongs" in an old home west of Ypsilanti, Mich.

They had not been in the house long before they heard coughing. At first each thought the other was coughing. Then Mrs. DeLong, home with her baby son all day, began to feel she was being watched. The baby would look up and point at something Mrs. DeLong could not see. One day Mrs. DeLong heard footsteps behind her on the stairs — no one was there. The DeLongs concluded the house was haunted and decided that the ghost was that of an old man whose breathing was labored. They would smell cigaret smoke when no one was smoking, hear knocking and footsteps, see lights snapping on and off. The DeLongs discovered that the former owner had died in a nursing home. They held a wake for him but the manifestations did not go away. They are Catholic and had masses said. But the

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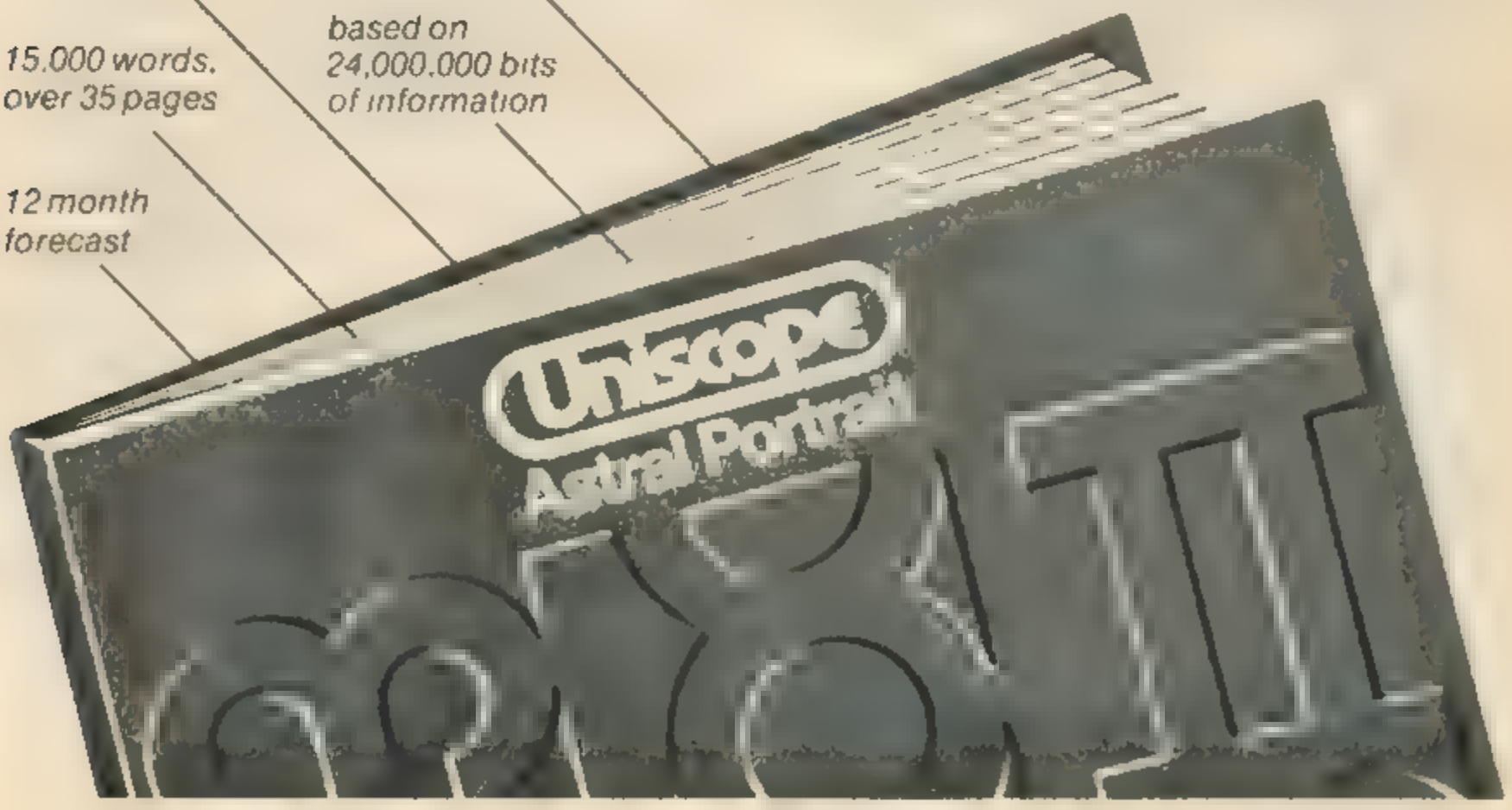
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"ghost" stayed on. They asked the Church for help but received none.

Then they turned to Mrs. Marion Kuclo of Garden City, Mich., who calls herself a witch and uses the name Gundella. Assisted by another witch from her coven, on Halloween, Gundella brought soil from the grave of the dead man, lighted incense and placed a black mirror near it. During her ritual she informed the man that he was dead, that the soil was from his grave and that his soul was free. This ritual was conducted throughout the house. The DeLongs hoped that the ritual would be successful but we have no conclusive news.

∞

THE SACRAMENTO GHOST

THREE WEEKS after Mrs. Lillian Martinez and her family moved into their 80-year-old home in Sacramento, Calif., they heard a crash in the kitchen. "It sounded like someone picked up a glass bowl or something and smashed it down. We could hear the pieces scattering all over," Mrs. Martinez told Jerry Carroll of the *San Francisco Chronicle*.

But when she investigated there was nothing there.

Then 15-year-old Angie began to see a ghostly gray and white cat materialize and dematerialize. Upstairs there was a "pant-

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ing presence" that followed people around.

"In my bed I hear it and turn right over and pull the covers over my head," said Mrs. Martinez. "I don't want to see it whatever it is."

She did see, going into the family room, a woman wearing a long print dress of yellow flowers on white, with ruffles around the bottom. She thought at first it was her daughter Yolanda, but Yolanda wasn't in the house at the time. Mrs. Martinez insists she saw the woman "plain as day."

Lilly Monica, one of Mrs. Martinez' grown daughters, also lives in the house with her two children Diana, nine, and Tyrone, three. They continually talk of seeing a lady in black and an Oriental man in a white coat.

Mrs. Martinez hears the sound of newspaper pages being turned in the dining room when she is in the kitchen; she and her husband Julio often see two small children (not Diana and Tyrone) traipse past doorways, laughing and talking.

Despite all this activity, the Martinez family does not want to get rid of the spirits in their house. They are used to them. "They go around doing their thing but they don't hurt anybody," Mrs. Martinez told the reporter.

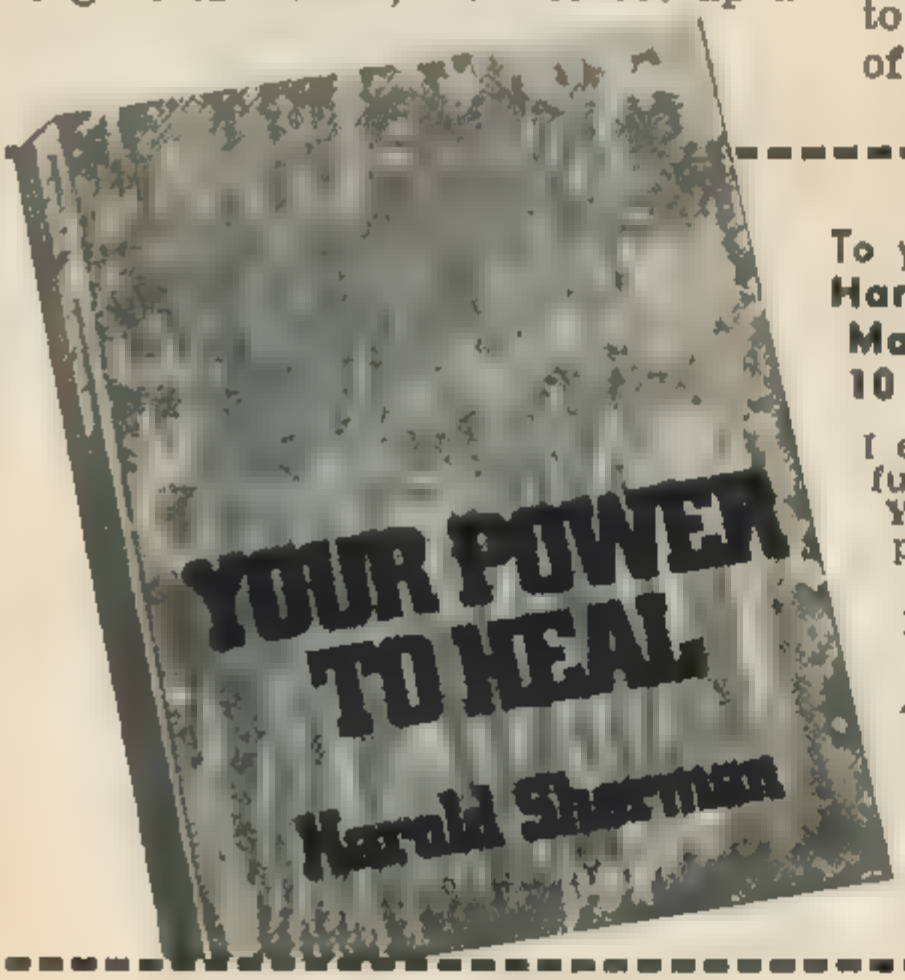
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THE FACE IN THE WINDOW

OUR FOURTH Halloween story appeared in the *Dallas Times Herald* and describes a supposedly haunted house, on Prairie Avenue, owned by Leo Furrh. Furrh told Bill Leader, staff writer for the newspaper, that he bought the old home two years ago planning to renovate it and divide it into a duplex.

When they were working on the renovation and Furrh's son Neil was standing on a ladder outside the house a face looked out at him through the window. Neil scrambled down the ladder and ran upstairs inside the house but no one was there.

Next, Furrh's son-in-law Winford Richardson was working inside when he heard somebody run down the stairs. The noises continued — walking, running, up and down stairs. "They'd always miss the bottom step and give a sort of jump at the end," but there's never anybody there, they say.

One night they stood watch. Richardson and Leo Furrh heard someone come bumping down the stairs. Even with a flashlight they couldn't see anyone. On another night, however, Leo woke up to see a dark-haired woman, about 35, looking at him. She disappeared, then reappeared a few minutes later in the doorway.

A Mexican-American family



UPI Photo

NBC News recently has taken the first photographs of the Tasaday people of the Philippines, "stone age" cave people discovered in 1971 living on the Island of Mindanao. Philippine President Marcos has made the Tasaday's region a 46,000-acre national preserve in an effort to protect the gentle but hardy people from exploitation.

leased one of the completed duplexes. Their 17-year-old son complained he saw a disappearing woman and heard mysterious footsteps. Double locks and lights burning all night (their light bill was fantastic) did not keep the spook away nor stop the noises. They tore out part of the paneling, convinced that someone had been murdered and stuffed between the partitions, but they found nothing.

No one has got rid of Leo Furrh's spooks but the spooks got rid of the Furrhs and their tenants! Today the house stands empty (?).

∞

HOW TO EXPLAIN IT?

WE WISH we could explain all this instead of merely telling you that people now are listening respectfully to such stories. Alas, all we really have are unanswered questions.

Was our 14-year-old really possessed or was he involved in a mental illness which the exor-

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- "How a man, growing bald, claims he renewed the growth of his hair with this secret!"
- "How a woman used it to bring her mate to her, without asking!"
- "How another woman summoned a man to her –out of thin air!"
- "How a man heard the unspoken thoughts of others, with this secret!"
- "How a woman saw behind walls and over great distances, with it!"
- "How a man broadcast silent commands that others had to obey!"

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One day, to his astonishment, he discovered that he could actually broadcast silent commands, which others instantly obeyed Using the secret he tells you about in this book, he tried it time after time – commanding others to sleep, get up and come to him, talk or not talk – and act according to his silent wishes. It worked every time!

Working relentlessly from this evidence, Reese P. Dubin succeeded in perfecting a new kind of instrument – called a Tele-Photo Transmitter – that concentrates your thoughts, and sends them like a streaking bullet to their destination!

OTHERS OBEY SILENT COMMANDS! Writing of the success of this method, one user reports the following experience

"I willed her to pick up and eat a biscuit from a plate in a corner of the room She did so I willed her to shake hands with her mother She rushed to her mother and stroked her hands . . .

"I willed her to nod. She stood still and bent her head. I willed her to clap her hands, play a note on the piano, write her name, all of which she did."

"No one can escape the power of this method," says Mr Dubin "Everybody – high or low, ignorant or wise – all are subject to its spell! And unless the person is told what's being done, he will think the thoughts are his own!"

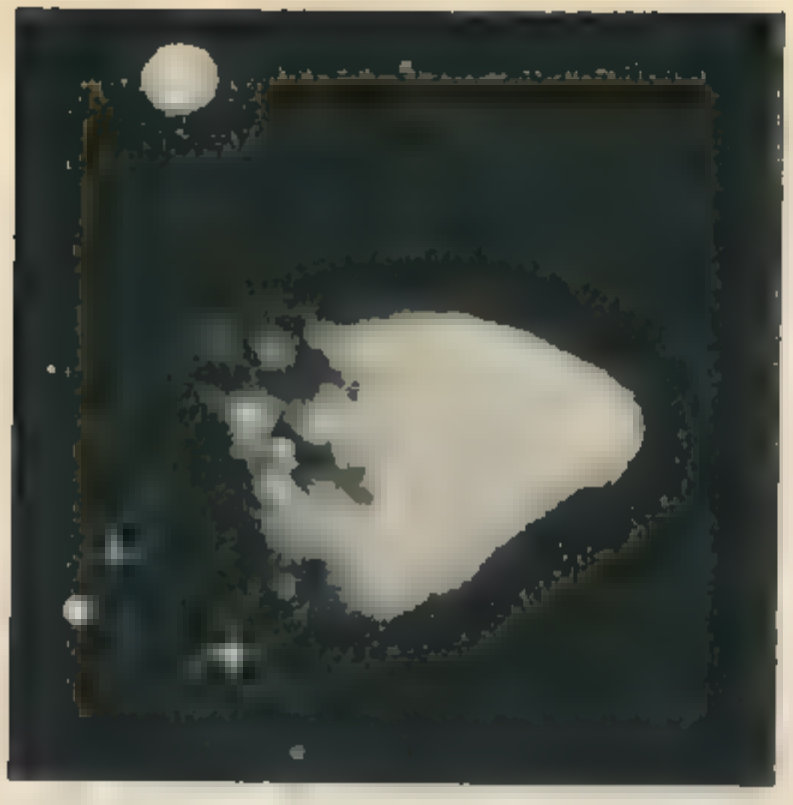
HEARS THE THOUGHTS OF OTHERS! Experimenting further with the Tele-Photo Transmitter, Reese P Dubin soon found that he could "tune in" and HEAR the unspoken thoughts of others He says, "At first, these hearing impressions startled me, and I took them for actual speech, until I realized that people don't usually say such things aloud! And their lips remained closed."

SEES BEYOND WALLS, AND OVER GREAT DISTANCES! Then he discovered he could pick up actual sights, from behind walls and over great distances! And when he "tuned in" he could see actual living scenes before him—as clear as the picture on a television screen!

MAKES WOMAN APPEAR – SEEMINGLY OUT OF THIN AIR! With mounting excitement, Reese P Dubin launched one of the most exciting experiments in the history of psychic research He wanted to see if the Tele-Photo Transmitter could bring him an actual material object! He chose, for this experiment, the seemingly impossible: an actual living person!

He simply focused the Tele-Photo Transmitter, by dialing the object of his desire In a flash the door burst open, and there stood before him, as real as life was his long-lost cousin!

He stared and rubbed his eyes, and looked



again! There — smiling, with arms outstretched in greeting - stood living proof of the most astounding discovery of the Century!

Dial Any Treasure!

You'll see how to use the Tele-Photo Transmitter, to summon your desires This special instrument - your mental equipment — requires no wires and no electricity "Yet," says Mr Dubin, "it can teleport desires, swiftly from the invisible world."

When you dial your desire whether for riches love, or secret knowledge you capture its invisible, photoplasmic form, at which point "it starts to materialize" says Dr Dubin.

"Telecult Power can work seeming miracles in your life" says Mr Dubin "With it, it is possible to dial any desire – called a Photo-Form — then sit back, relax, and watch this powerful secret go to work"

"Instantly Your Life Is Changed!"

With this secret, the mightiest force in the Universe is at your command! "Simply ask for anything you want," says Mr. Dubin, "whether it be riches, love, fine possessions, power, friends, or secret knowledge!"

Suppose you had dialed Photo-Form #2 for Jewels, for example That's what Margaret C. did, in an actual example Mr Dubin tells you about. Rich glittering diamonds and jewels literally appeared at her feet a pair of gold earrings, which she found that morning . . . a surprise gift of a pearl necklace, and matching silver bracelets . . . a beautiful platinum ring set with emeralds and diamonds, dropped on her front lawn!

"Almost overnight," says Mr. Dubin, "it can start to multiply riches, bring romance and love . . . draw favors, gifts, new friends . . . or anything else asked for! It isn t necessary for you to understand why. What is important is that it has already worked for many others . . . men and women in all walks of life . . . worked every time . . and it will work for you, too!"

Brings A Pocket Full Of Money!

You'll see how Jerry D. used this method. He was broke a week before payday. All he did, he says, was to dial Photo-Form #1. Suddenly he felt a bulge in his pocket. Lo and behold! He took out a roll of money . . . fives, tens, twenties . . . and more! Obviously, it had been placed there— but when? And by whom?

A Brand New Car Comes!

Marty C , a taxi driver, reports that he just dialed Photo-Form #4, sat back, relaxed, and waited for things to happen In a short time, great excitement filled the house His wife came hurrying in, saying, "We won it! We won a car and a cash prize! They just delivered it!" He got up and went to the window There, big and beautiful, standing in the driveway, was a brand new Cadillac!

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Mrs. Conrad B reports that she was tired of "pursuing" her husband, as she called it. She wanted him to voluntarily do the things she longed for take her places, show affection But he hadn't looked at her in years He would fall asleep immediately after supper, or watched the ball games, or read the papers Secretly Mrs B. decided to try this method She dialed Photo-Form #9 for Love! Instantly, her husband's attitude changed from boredom to interest and enthusiasm. And from that day forward, he showered her with kindness and affection! It was like a miracle come true!

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There are so many personal experiences which I could recount, stories of healing, wealth, and happiness with this secret, that I find myself wanting to tell all of them at once. Here are just a few . . .

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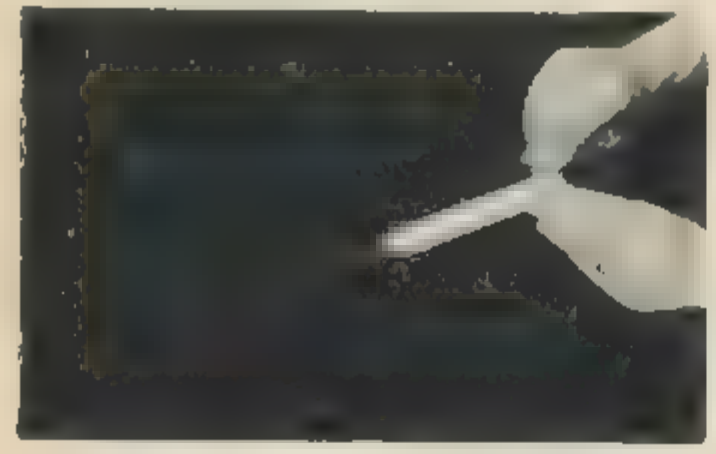
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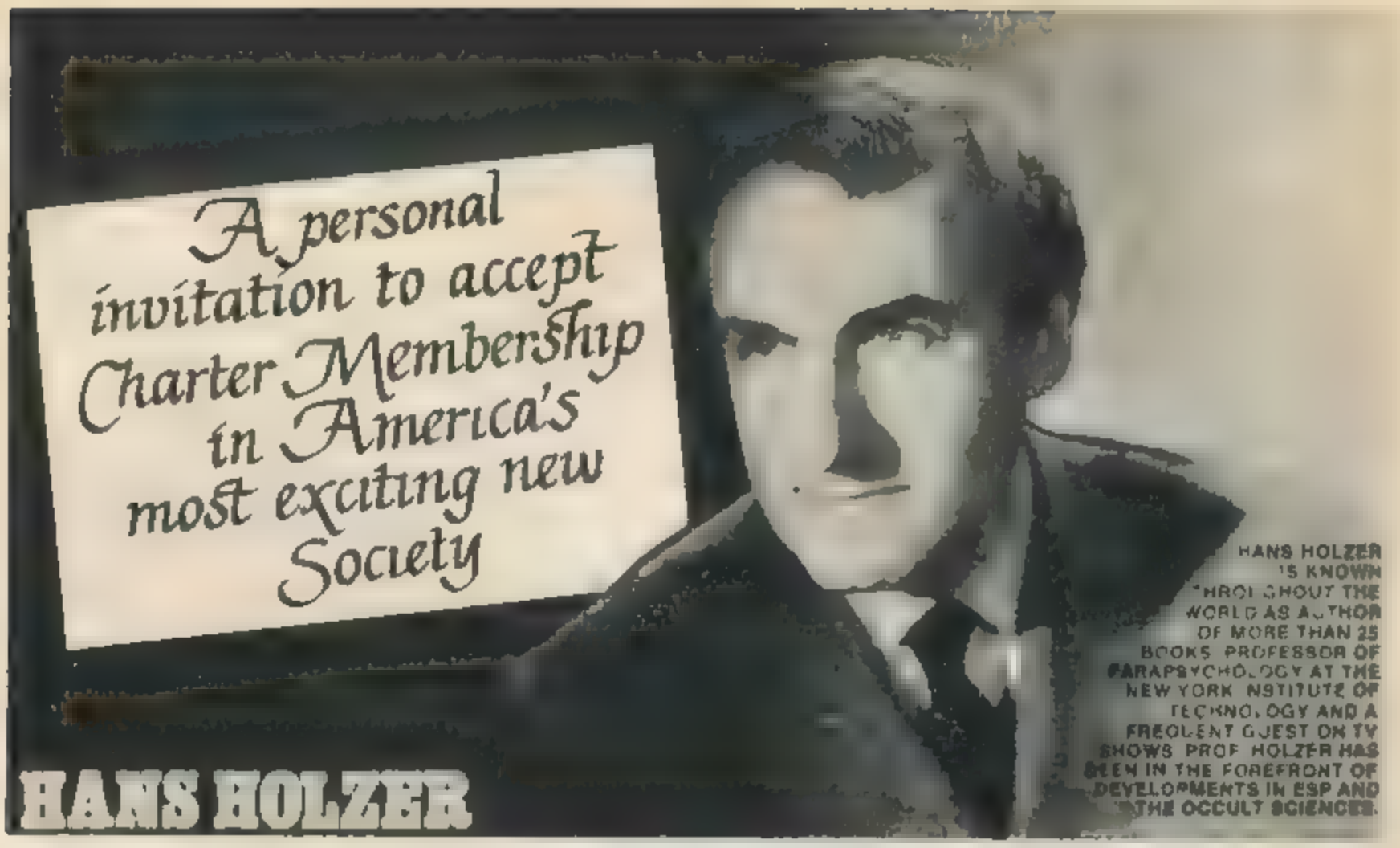
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cism may or may not have affected? Was the DeLongs' home really haunted and did the exorcism help to send "Old Jed" on to the world of spirit?

Both of these accounts might be dismissed as poltergeist phenomena but since no one knows what that is either such a description-label doesn't help much. There are classical explanations for possession by entities which Father Nicola believes have an "intelligence in relation to man as man's intelligence is to a dog's." In other words, they are diabolically clever. But can we really swallow this?

As for the Martinez and Leo Furrh hauntings, they resemble the classical pattern of ghostly appearances so often linked to old houses. But the word "ghosts" implies they are the earthbound souls of the dead whereas an alternate explanation is that they may be shadow memories somehow impressed upon the halls, the walls, the surroundings of the homes or other possessions by persons with whom they formerly were associated. So we'd like to call them apparitions, realizing that this defines them less precisely.

Some of our readers are convinced they are ghosts; others are convinced they are hallucinations. Either may be true . . . or they may be something else en-



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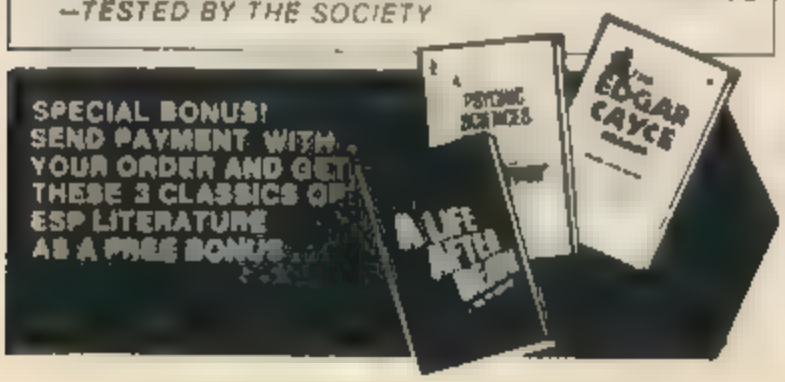
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tirely. In any case, we do not know. The only message we have for you after 25 years of studying such accounts is: yes, they exist; no, we do not know what they are. But we are encouraged because more and more people are willing to accept the possibility of their reality — whatever the word "reality" means — which opens the possibility that further wider research may result.

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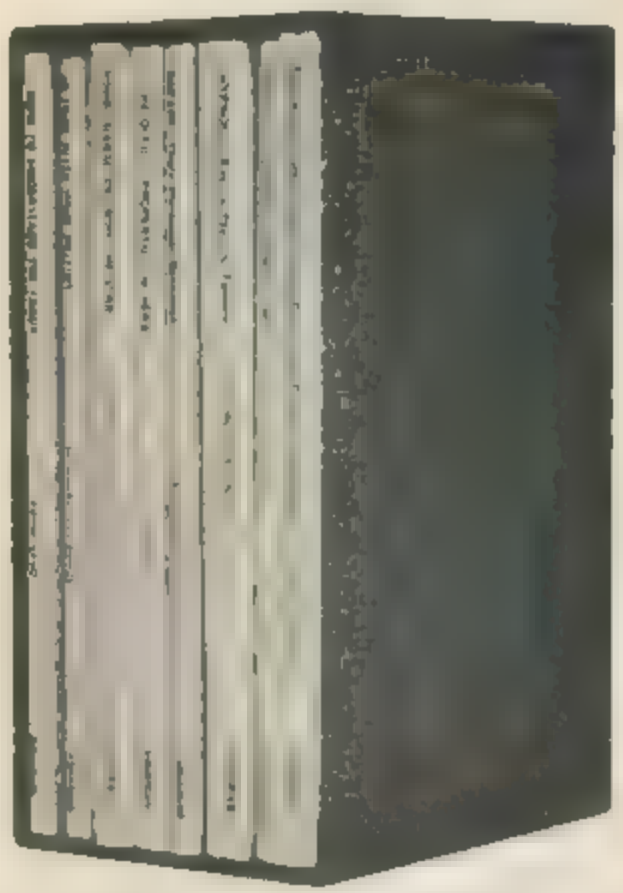
GOVERNMENT-TRAINED MEDICINE MEN

PSYCHIATRISTS at the federal government's Indian Health Service at Window Rock, Ariz., finally have conceded that the traditional medicine man may know something after all. Dr. Robert L. Bergman went so far as to enlist six Navaho medicine men to teach 12 young Indians the elaborate chants that seem to cure Navaho emotional problems. Western-trained psychiatrists have become aware, reports Dr. Bergman, that every culture has given rise to healers of one sort or another who are as effective with their own people as psychiatrists are among Westerners. Cultural expectations seem to play a crucial part in the healing process.

Anthropologists and physicians have studied Navaho medicine

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There is every indication, he added, that the 12 trainees will become effective psychotherapists, able to meet the mental health needs of the Navahos.

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CHEMICAL SCHIZOPHRENIA?

A RESEARCH team working at Detroit's Lafayette clinic under an eight-year grant from the National Institutes of Health has concluded that schizophrenia, the mental disorder suffered by half the patients in America's mental hospitals, is the result of a chemical malfunction in the brain. Biochemist Charles Frohman and Dr. Edward Domino

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tell us that a protein in the brain dubbed the "S protein" normally produces a tiny quantity of dimethyl typtamine (DMT) which in turn aids in the production of serotonin, the neural chemical which regulates the level of personal awareness. In the normal brain production of DMT is controlled by an enzyme, the "anti-S enzyme." This enzyme is lacking in schizophrenics.

DMT in sufficient quantity produces effects similar to LSD. Some DMT has been peddled as an hallucinogenic on the black market, commonly added to marihuana cigarettes. It is an active ingredient in the South American drug ayahuasca. Dr. Jacques Gottlieb, director of Lafayette Clinic, explains "the schizophrenic is like his own drug abuse factory."

Confirmation of the Frohman-Domino finding will vindicate Dr. Humphrey Osmond, who has been ridiculed by fellow-psychiatrists for claiming a chemical basis for schizophrenia. Conventional Freudian psychiatrists maintain that schizophrenia is a personality disorder arising from environmental factors.

Frohman and Domino are careful to point out that more research is needed to verify their theory beyond question and still more to devise a means of treating schizophrenia. Ultimately



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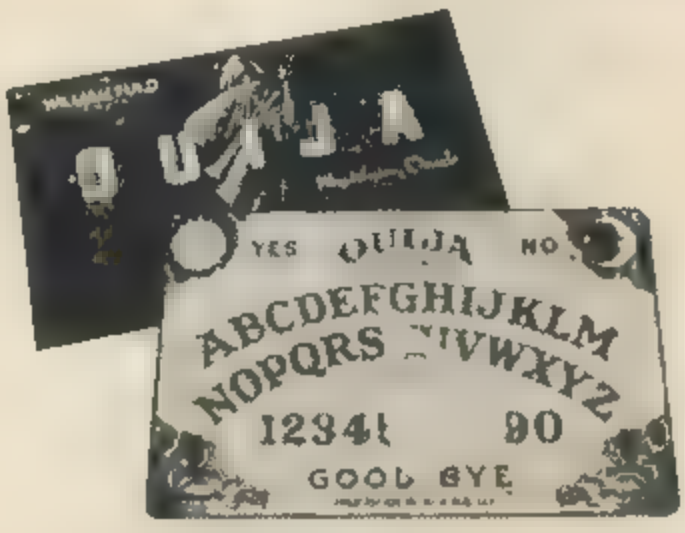
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the two researchers hope to treat schizophrenics by administering "anti-S enzyme." The two researchers have asked the Michigan legislature for additional money for research and testing.

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ACUPUNCTURE APPROVED?

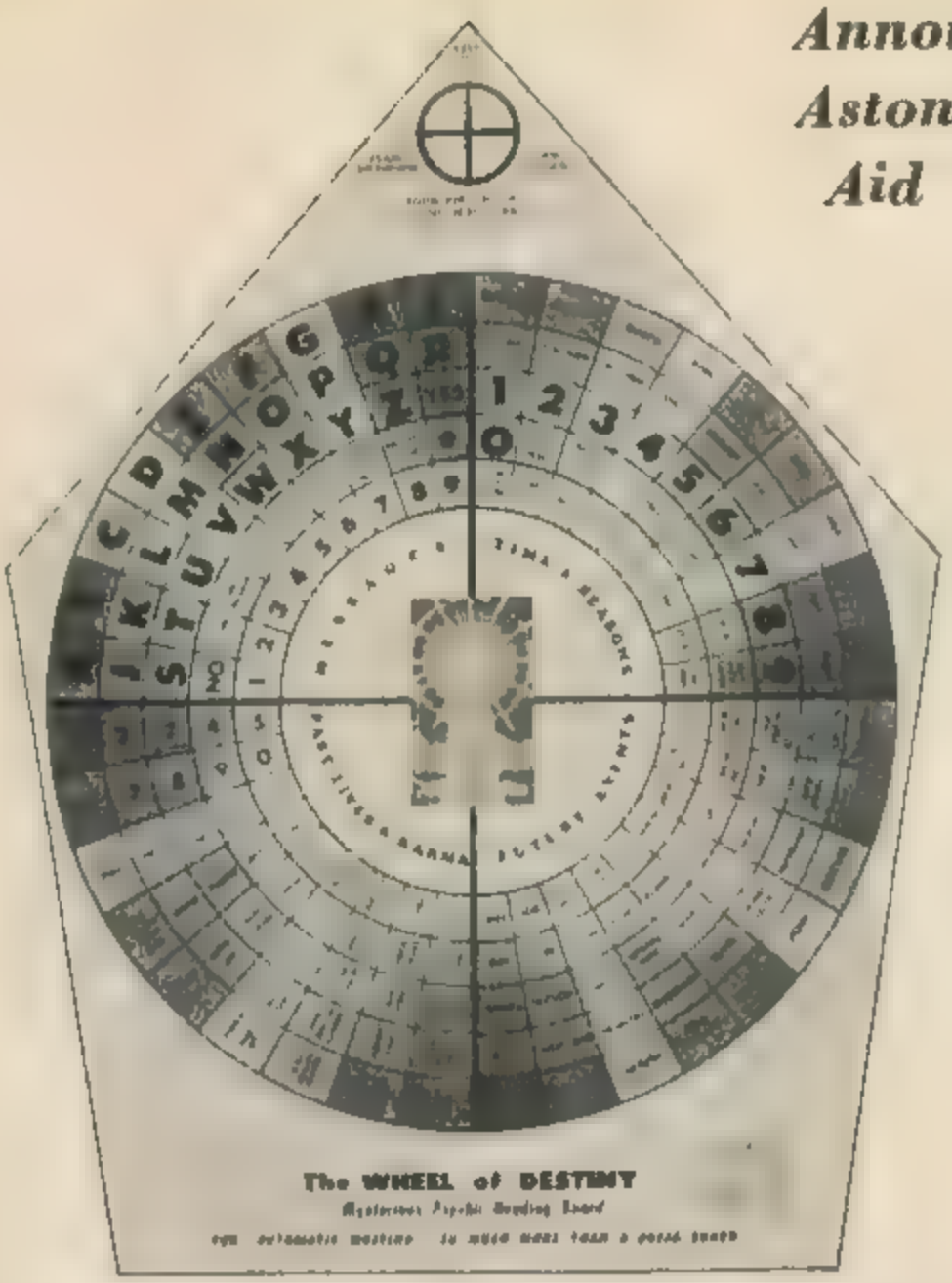
SOME 3600 years after the Chinese emperor Huang-Ti developed acupuncture the American medical profession finally has deigned to look into this Oriental healing art. The first reported United States operations using acupuncture as an anaesthetic were performed in New York City last May. At Albert Einstein College of Medicine acupuncture needles were inserted to anaesthetize the legs of a 65-year-old bank employee while surgeons grafted skin from his right thigh onto the bottom of his left foot. Dr. Frank Z. Warren headed the operating team.

Shortly afterward Downstate Medical Center reported acupuncture anaesthesia was used in an operation in which an overgrowth of tissue was removed from the left tonsil of 23-year-old medical student, Fredric Newman of Scarsdale, N. Y. Newman said that he felt no pain during the operation.

About a week later Chicago's Weiss Memorial Hospital admitted that a successful tonsil-

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lectomy was performed April 21 on male nurse Gary Chinn, aged 31. The Chicago operation thus preceded those in New York although it was not announced until later. Weiss' director of anaesthesiology Dr. Wei Chi Liu personally inserted the acupuncture needles in Chinn's right arm above the wrist and another in his left arm. Chinn remained fully awake but felt no pain during the time surgeon Ralph Levin operated.

The reluctance of Weiss Memorial Hospital to publicize the operation became quite understandable when the American Society of Anaesthesiologists blasted the operations as "premature," suggesting that patients were exposing themselves to potential physical and psychological dangers. The society demanded "objective evaluation over a period of years" before acupuncture is practiced in this country.

Dr. Warren praised the medical board of Albert Einstein College for their open-mindedness in permitting the operation. He credited two Michigan physicians, Dr. Pang L. Man and Dr. Calvin H. Chen of Northville State Hospital, with developing a theory that may explain acupuncture's success in achieving anaesthesia. . Man and Chen argue that besides the gate in

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the peripheral nervous system at which pain impulse may be blocked there is a second gate in the thalamus, the main relay center for sensory impulses to the brain's cerebral cortex. The acupuncture impulses, created when the thin needles are inserted into the body and twirled, are relayed not only to the first pain gate but via a complicated nerve tract to the thalamus. This theory, Dr. Man says, has been confirmed by work done by a surgical group in Canton, China.

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∞

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TWO MEMBERS of a religious sect in Seattle, Wash., were dead last January as a result of participating in a "rite of breathing" in which a substance known to the cult as "tellyouall" is placed in a plastic bag and the fumes inhaled. The communal group of about 50 members calls itself the "Love Family" or the Church of Armageddon.

After a Sunday rite of breathing William V. Eddy, 26, and Gregory L. LeMaster, 22, were found dead, although cult mem-

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bers denied they were actually deceased. If they really are dead, said spokesman Happiness Israel, then they must be "disbelievers." "Tellyouall" is described by cult members as a "gift from God" but the medical examiner's office said it appeared to be paint thinner.

∞

A JOB FOR CATS?

SOME Connecticut horse owners attribute supernatural strength to bobcats. An article in the *New York Sunday News* of September 10 reports that horse owners of Wilton, Conn., are taking turns guarding their animals at night after a series of attacks during which horses have been mauled and at least two killed.

They blame these depredations on a large bobcat despite the fact that bobcats are rare in Fairfield County and most unlikely to weigh more than 20 to 30 pounds. It seems incredible to us that a bobcat could kill a foal and chew off its hindquarters while its mother the mare was nearby.

So it seems our mysterious friend, the cat-like monster, has struck again. Strange shrieking sounds have been heard in the Georgetown section. Bobcat tracks have been identified.

"We're not sure what we're dealing with," says Police Chief Robert Northcott.—*Curtis Fuller.*

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"AND MOSES lifted up his hand and with his rod he smote the rock twice: and water came out abundantly. . . ." (Numbers 20:11)

The Brook of Moses flows through the heart of the ancient rock-hewn city of Petra. The remarkable stream begins as a rivulet flowing from solid rock in the rounded by sandstone cliffs into which its buildings were carved. Nestled in a craggy canyon of red, pink, white, brown and violet rock, the city is practically invisible from the air and impregnable from the ground.

The natural caves that honeycomb the area were home to man thousands of years before

The City Half as Old as Time . . .

ROSE-RED PETRA

Nabataean capital, one of the Old Testament's "high places," was a thriving city in mists of prehistory.

By Arnold L. Kent

Photos courtesy Petra Excavation Fund
British School of Archaeology

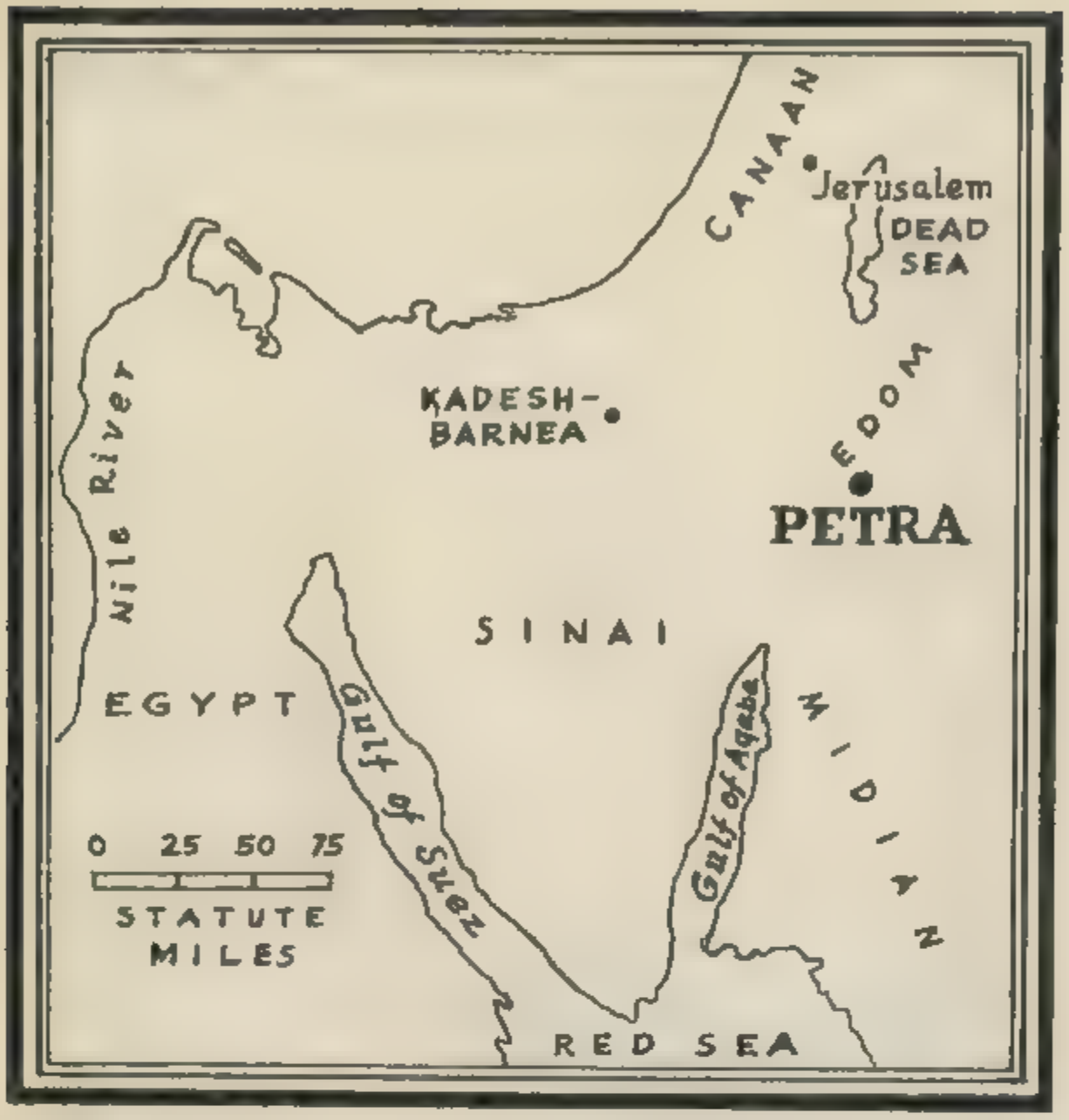
Valley of Moses (Wadi Musa*), enters Petra through a narrow winding gorge from the east and disappears in the mountains to the west. This same defile, known as the Siq, is the only entrance to the city.

Situated high on the eastern wall of Jordan's Arnon Gorge, Petra is a natural fortress surhistory began. Remnants of prehistoric encampments give evidence that the site was occupied as early as the Ninth Century B.C. In Petra is one of the "high places" mentioned in the Old Testament *(II Kings 14:4)* where incense was burned on the altar

*Where the prophet is traditionally said to have wielded his divine rod.

The Siq, a mile-long tunnel-like gorge which is the only entrance to Petra, narrows to 12 feet in places, its walls towering hundreds of feet overhead.





and sacrifices made to pagan gods.

Although some scholars are skeptical Petra is generally believed to be the Sela of the Old Testament. The word *sela* is Hebrew for rock and *petra* is the Greek equivalent. In verses where the King James Version of the Bible speaks of Sela, the Catholic version uses the Greek word Petra (i.e., *Isaiah 16:1*). There is little doubt that both refer to Umm el-Biyara, the gigantic rock mass towering over the western edge of Petra.

Petra was the capital of Edom when the children of Israel neared the end of their 40 years of exile. They were encamped at Kadesh-Barnea, some 50 miles to the west, when Moses sent messengers to the king of Edom to ask that his people be allowed safe passage along an ancient route called the "king's highway" which passes a few miles east of Petra. The king was afraid that allowing an entire nation to enter Edom might lead to his own people's subjugation.

As Siq widens el-Khaznah comes into view, the most elaborately decorated monument in Petra. From this point a handful of men could have defended the city.





ABOUT ARNOLD L. KENT

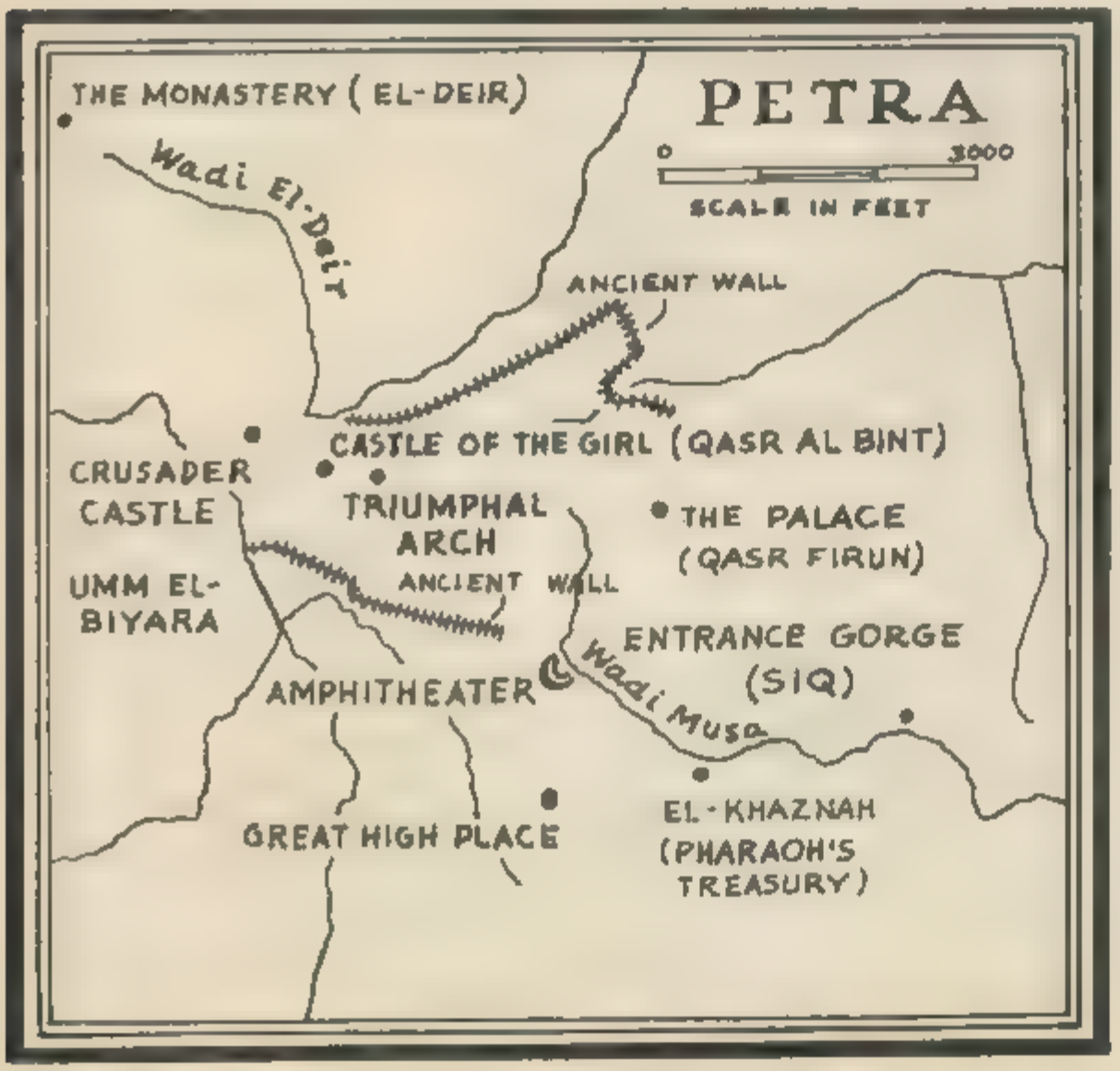
THE AUTHOR who has recaptured for us the glory of Petra, a city which was a thriving trade center in pre-Roman times, began his career as a writer only recently. His occupation has been mainly computer programing and data processing for which he took training at military schools, IBM School and West Valley College, Campbell, Calif. He has taught these subjects in the USAF and for West Valley Junior College.

A native of Idaho now living in Ashland, Ore., Mr. Kent is married and the father of four children.

He threatened to take up the sword against Moses if he should enter Edom.

In order to avoid war Moses led his people around Edom. His first stop was at Mount Hor, where his brother Aaron was to die. The Lord told Moses to take Aaron and his eldest son to the top of the mount and to transfer Aaron's clothing to his son. When this had been done Aaron lay down and died.

No one knows where Mount





El-Deir, the Monastery, first a heathen temple, then a Christian church, is largest structure in Petra. Scholars believe it was unfinished when Petra's decline began.

Hor is but it is traditionally thought to be Jebel Nebr Harun, south of Petra in the Seir mountain range. While some authorities believe that a mountain 25 miles west of Petra is the true Mount Hor, the Arabs are convinced that Aaron's tomb is on their "Nebi Haroun" at Petra — despite the historical near-certainty that Moses chose not to risk war by entering Edom.

Flavius Josephus (37?—105 A.D.), the last of the ancient Hebrew historians, agrees with the Arabs and places Mount Hor at Petra — but this proves nothing. Although he was an accurate historian of his own time Josephus' Old Testament accounts are not considered reliable so the true site of Aaron's tomb remains unknown.

* * *

AFTER THE Roman conquest of the Nabataeans, the people of Petra, in 105 A.D. its history is relatively clear. But the mystery which archaeologists seek to illuminate concerns the early period of Petra's history when it was an independent city. They believe that the earliest construction at the site took place in the Third Century B.C. and the ancient historian Diodorus Siculus records that Petra became the capital of the Nabataeans about 312 B.C., after Antigonus, a Greek ruler of Syria, sent two armies against



These ruins called "The Triple Gate" are all that remain of the Triumphal Arch that dominated the Roman colonnaded road.

them. The Nabataeans managed to destroy the first army and to buy off the commander of the second. But these invasions made them realize how vulnerable they were. They chose to make the natural fortress of Petra their capital — a wise choice because a handful of men could defend the city's narrow entranceway.

As they grew stronger the Nabataeans expanded their dominion over most of what had been Edom. This gave them control of Southern Arabia's overland trade routes. Petra was on the way toward becoming a wealthy trade center if its serious shortage of water could be remedied.

The springs and wells dotting the land furnished enough water for personal use but not enough to irrigate the desert and supply a major oasis. However, the Nabataeans learned to be among the finest hydraulic engineers in history. They built terraces and dams to stop erosion and they cut from solid rock a system* of aqueducts and cisterns which preserved nearly 100 percent of the available water. Even the flash floods of winter storms were channeled quickly through the aqueducts and into the cisterns.

The cisterns were large caverns made either by enlarging natural caves or by hewing out new ones. Narrow openings kept evaporation low and sedimentation traps kept the cisterns clear. This gave Petra enough water to coax crops from the arid land and eventually to become an international marketplace.

In the beginning the Nabataeans plundered caravans en route from the south to markets in the north. As their society grew stronger and water became plentiful, the plundering gave way to more orderly systems of profit-taking. Petra began charging tolls to insure the caravans safe passage and taxing all merchandise that entered the territory. Petra's development as a caravan oasis provided still another source of revenue.

The merchants were willing to pay Petra's exorbitant tolls because their own marketing capabilities were tremendously improved. Now they could more accurately predict the profits for each trip because the danger of

*The Nabataeans' irrigation systems were so efficient that they now are being revived and copied in Jordan and Israel.

being robbed was gone. Petra's taxes, tolls and service charges became part of a caravan's overhead, along with camels and drivers. For their money Petra's customers were protected by a series of forts which were strung out at 10- to 15-mile intervals as far south as the Gulf of Aqaba. These forts not only provided safety but they were convenient overnight stops.

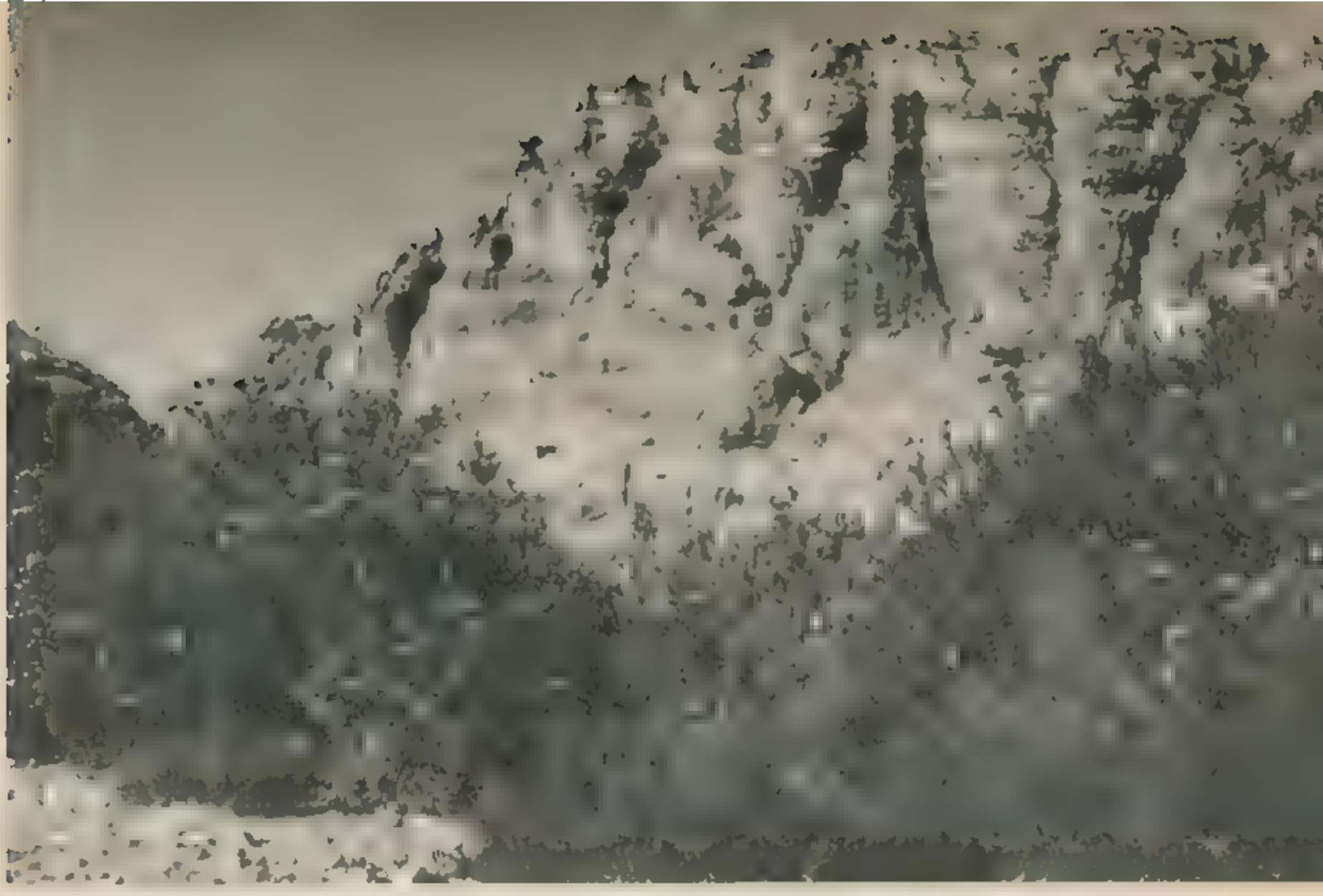
Caravans converged on Petra from all directions and the city soon became an international marketplace. Arabian incense and Indian war elephants fed her coffers, along with Syrian slaves and Egyptian beer, grain, textiles, glassware, papyrus, salt, fruit, oil, wine, dyes, minerals, precious stones and spices. Chinese silk was taxed in Petra 13 centuries before Marco Polo set out to open Cathay to the West.

Of all the goods traded at Petra, none was more exotic than Arabia's own myrrh and frankincense. These aromatic resin gums were so highly prized in the ancient world that along with gold they were the first Christmas presents. It is quite likely that the myrrh and frankincense brought to the Babe in Bethlehem *(Matthew 2:11)* already had been taxed in Petra.

Products from China and India usually were shipped by sea to ports in Arabia Felix (modern Yemen) on the Red Sea. From there they joined cargoes of Arabian spices in caravans traveling what came to be called the "incense road." The main caravan routes went along the western edge of the Arabian plateau, through Mecca to Petra. Departing from Petra caravans fanned out to Egypt, Syria, Palestine and Mesopotamia. Even distant Rome patronized Petra's rich export-import business.

The international marketplace and caravansary probably were located near the approaches to the gorge leading into the city, about where the modern village of Wadi Musa (Elji) now stands. Thus the Siq was not choked with heavy traffic, yet customers were provided with water and protection. Such a booming caravansary would have places for animals to rest and feed and rooms for merchants and camel drivers to sleep and cook. A nearby sheltered area, designed for unloading and storing cargoes, must have been the heart of Petra's marketplace.

A glance at the map makes one wonder how the overland trade routes developed. It would appear that products of East and West easily could be shipped through the Red Sea, to and from ports in the Gulf of Suez. From there Egyptian markets would be immediately at hand



Evidence of the occupation of Petra in the Ninth Century B.C. has been found atop Umm el-Biyara, the gigantic rock mass towering over the western edge of the city.

and Palestine and Syria just short caravan trips away. Instead, Arabian merchants chose to travel over 1200 miles of desert, mountains, gorges and plateaus.

Those early traveling salesmen had valid reasons to avoid the Red Sea. Valuable cargoes were in constant peril from the sudden squalls and changing winds that occur along both coasts. The Red Sea's peculiar submerged coral reefs are an ever-present danger. Such reefs usually are marked by water boiling over them as tides and breakers stream past. But moving water flows undisturbed through the unusual porous coral of the Red Sea reefs, making them an invisible threat to shipping. These were the dangers that kept valuable cargoes off the Red Sea and gave Petra 400 years of prosperity.

* * *

THE CITIZENS of Petra spoke Arabic as their everyday language but many of them knew Latin and Greek as well. They lived in a democratic society which knew neither poverty nor taxation. Petra's wealth was only one of the reasons her citizens paid no taxes. Public services were considered a community responsibility — to be performed by everyone, high and low. Wealth and prosperity were

virtues that carried with them the civic responsibilities of cleaning streets, guarding water supplies and performing police duties. The people of Petra dearly valued property, both public and private. They levied fines against anyone who did not maintain his own property and honored those who increased its value.

Class distinctions also were unknown in Petra. Few of the slaves sold in Petra's marketplace found buyers in the city. In fact, there weren't even any servants. Nabataean custom called upon everyone to serve himself, even the king. Furthermore, the king's financial accounts and even his royal conduct were always subject to civil examination.

The king's only distinction was in dress. The Nabataeans wore girdles (loincloths) and slippers without tunics — but the king's girdle was purple, the color reserved for royalty.

While the camel, indispensable to desert travel, might be said to be the backbone of Petra's economy, the Nabataeans also had large oxen and sheep — but no horses.

Although merchandising was their main source of revenue the Nabataeans developed a number of other industries. Perhaps their most remarkable achievement lay in irrigating wastelands but they also were highly skilled in ceramics, architecture, engineering, art and metallurgy. Nabataean sculptors often are compared to the Greeks; pottery was probably their most outstanding art form. It is as delicate as porcelain, thinner and finer than any thrown by hand today in nearby Jerusalem. Yet it was not highly valued by the Nabataeans. Petra's "city dump" was piled high with pottery fragments.*

As to most of the Mediterranean world Roman domination finally came to Petra. It started off casually enough when Pompey visited the city in 65 B.C. to establish friendly relations with the Nabataeans. To him Petra was just a buffer state between the Roman Empire and the untamable desert. For the next 170 years the Nabataeans managed to maintain a balance of power between Rome, Egypt and the Seleucids who then ruled Syria.

During the First Century B.C.

*The "city dump" has been a boon to archaeologists. One of their most important achievements has been the clearance of a First Century A. D. Nabataean house, according to *The Illustrated London News* (November 17, 1962). The house is remarkably preserved because in Roman times an extensive rubbish dump covered its ruins, protecting it from erosion. Artifacts discovered at the site can be accurately dated and the beauty and uniqueness of the pottery and figurines are of great importance in gauging the Greek and Roman influence on Nabataean culture.

Petra reached its greatest heights and the Nabataean civilization continued to flower until the death of King Rabbil II. When this last independent Nabataean king died in 105 A.D. Petra began its slow decline. A year later it became the capital of the Roman colony Arabia Petraea (rocky Arabia) and Nabataean independence was at an end. One by one, all of the caravan cities fell to the Romans who now controlled the trade routes to the East.

Rome fully expected Petra to continue as a profitable business center and the Romans embellished old structures in the city and built new ones. It was during this time that the larger facades appeared in the city and in the reign of Trajan (98-117 A.D.) the great colonnaded road was built. But time and money were wasted. Other forces already were at work changing Petra from a prosperous city into a ghost town.

Prosperity ebbed away as caravan routes gradually moved eastward, bypassing Petra and converging on Palmyra farther north. Meanwhile, Roman and Egyptian sailors finally conquered the Red Sea and began syphoning off some of Petra's trade. As always, political ruin followed economic decline and Petra slowly died of the very thing that had given her life — economic change.

For a time Petra lingered on as a headquarters for a few local princes but even they finally abandoned her. The silent cave-riddled city fell into limbo, to be mentioned only in rumor and myth, its location known only to local tribes and its existence doubted by the outside world. To this day, many local Arabs are superstitious about entering the dead city of Petra. It was reoccupied briefly during the Crusades and some of the castles the Crusaders built still stand. Then it sank back into obscurity for five more centuries.

* * *

PETRA WAS rediscovered in 1812 by a young Swiss explorer, Johann Ludwig Burckhardt. En route from Damascus to Cairo he heard rumors of a forbidden city somewhere nearby. His curiosity was aroused and he asked to be taken there. No amount of money would induce his Arab guide to lead him to Petra, so Burckhardt resorted to trickery.

Making use of one of the rumors he had heard, he told his guide he had vowed to sacrifice a goat to Haroun (Aaron, brother of Moses). The ruse worked and Burckhardt was taken to a nearby village where another Arab agreed to escort him into the city.

Although he was supposed to go only as far as the Spring of Moses ('Ain Musa), he succeeded in conniving his way into several of Petra's structures before his suspicious guide began making discouraging motions with his rifle. Reluctantly Burckhardt slaughtered his goat and followed the guide back out of the city. Nevertheless, he put Petra back on the map and paved the way for its revival and a different kind of financial success. Today the city is a flourishing tourist attraction, a valuable asset to Jordan's economy.

* * *

PETRA IS a spectacular collection of temples, gymnasiums, baths, theaters, tombs, cisterns and aqueducts — all hewn from solid rock. Their most distinctive features are the two storied Greco-Roman facades that adorn many of the temples and tombs. The rooms behind these elaborate carvings are unfinished caves with little more than connecting staircases.

The Siq is no less spectacular than the city it leads to. It winds for more than a mile between multihued cliffs which tower hundreds of feet above the canyon floor shutting out most of the daylight. At times the trail is so narrow it seems one may touch both walls at once.

Just when it seems the trail will go on forever we round a turn and find ourselves face to face with one of the world's most astounding sights. The canyon suddenly widens and the first rock-cut structure comes into view. Framed by the darkened cliffs of the gorge the Treasury of Pharoah (el-Khaznah) glistens in the brilliant sunshine. The vivid rose-coral facade is believed to have been built in the Second Century B.C.

The Treasury's facade is similar to all those in Petra, adorned with statuary and Roman columns. Its two stories bring it to a height of 65 feet and the pillars of the ground level are almost freestanding. Only their ends are still fast to the cliff. The top story is decorated on either side with columns carved in relief and it has a small circular kiosk in the center. The entire facade is trimmed with intricate designs which are almost as sharp today as when they were carved.

High on the Treasury's facade stands a bullet-chipped urn. For decades passing Arabs have been trying to shoot it open to get the riches they believe it contains. But the urn is solid rock; the legendary hoard is nonexistent.

The canyon continues narrow for a short distance beyond the Treasury, then widens into the

plain of Petra near a huge Roman theater. This semi-circular theater is about 39 yards in diameter and has 33 tiers of seats — room for more than 3,500 spectators.

Petra's largest structure, the Monastery (el-Deir), has a facade 165 feet wide which towers 148 feet above the plain. The finishing on the Monastery is coarse, with only a hint of the artistic detail that distinguishes the Treasury. Scholars conjecture it may have been under construction and left unfinished when Petra's political and economic decline began in the Second Century A.D.

One other rock-cut structure worthy of mention is the Palace of Pharaoh (Qasr Firun). It has a two-storied facade with a simulated terraced roof and an interior that is broader than it is long. Unfortunately, the Palace stands at the widest point in the valley where it gets little protection from sandstorms. As a result much of the lower story of the facade is deeply eroded.

A great semicircle of open ground near the center of town once was occupied by beautifully ornamented freestanding buildings but the only one left is the Castle of the Girl (Qasr al Bint). A square structure with massive stone walls, it probably dates from the Second Century A.D.

Under the Roman emperor Trajan who reigned from 98 to 117 A.D. the Romans constructed one of their famed colonnaded roads and it became the city's principal street. It now lies in ruins but we do have some idea of what it looked like when the city lived. Such roads were at least a half mile long and up to 85 feet wide. Raised sidewalks and shops under arcades bordered both sides and where side streets entered the main roadway the colonnades were interrupted. Petra's road did include the triumphal arch the Romans were so fond of but little of it remains.

The cliffs surrounding Petra are honeycombed with tombs cut into the rock. Many have elaborate facades and some have been given names — the Urn, Three-Storied, Corinthian and Obelisk — which describe some singular feature. Facades resembling those on the larger temples were a late addition to Petra's tombs; the earlier ones were marked by simple pylon towers. Each tomb has a number of burial chambers and a funerary basement room cut into the floor.

Many open-to-the-sky sanctuary sites survive among the tombs of Petra. One of these is the most complete specimen of an ancient Semitic sanctuary

ever found. It has an altar for burnt offerings, a place for killing victims, a cleansing basin and two obelisks, all hewn from solid rock. The names of worshipers carved into the foundation rocks below still are legible.

* * *

JORDAN HAS no travel restrictions. You can drive a car right up to a new rest home near the entrance of the Siq. You can get a room there, or if you prefer, you can stay in the heart of Petra. Docile ponies and Arab guides are ready and willing to help you explore.

It will take two or three days to do and see everything. You can climb rock-cut stairs to rock-cut terraces, explore tombs and temples and examine the gigantic facades. You can climb to one of the Old Testament's "high places"; you can explore the nearby castles that were built, then deserted, by the Crusaders.

As you walk the ground where some claim Moses walked, perhaps you will share the emotions that moved John William Burgon, the Victorian English poet and biblical scholar, to describe Petra as "a rose-red city half as old as time."



RUSSIANS REVIVE FOSSILS

SOVIET geochemist N. Chudinov has revived microscopic organisms 250 million years old, reports Soviet news agency Tass as quoted in *Pursuit*. Chudinov was examining a piece of potassium ore in his laboratory at Berezniki Potassium Combine in the Ural Mountains. Interested in determining the origin of the red color in the ore, the scientist had dissolved a piece in distilled water. Chudinov noticed that strange flakes like bits of moss were beginning to float away from the specimen. These were lighter than water and bore no resemblance to any oxide.

Under a microscope the geochemist found that each flake contained a world of microorganisms. Several days later when Chudinov checked his flasks he couldn't believe his eyes. The primeval microworld had come to life and the water was swarming with reanimated organisms.

The revived fossils grew in test tubes and reproduced normally. Chudinov believes that the organisms had remained in a state of suspension, locked in potassium crystals for 250 million years. The tiny creatures once had flourished in the great Perm Sea which historically covered Russia from the Urals to the Ukraine.

ABOUT THE AUTHOR

PRINCINE CALITRI is a native of West Virginia where for four years she was employed as a commentator and editor by NBC. She has had training in acting, speech, television directing and languages.

For 15 years she has done free-lance writing, primarily in the fields of science, biographical studies and parent-child relations. Her articles and stories have appeared in such magazines as "Parents," "Good Housekeeping," "American Baby," "Dental Management" and "Christian Herald."



WHO is the MAN I MET in the Sky?

My son was thrilled to hear I had shared my flight to Newark with a famous football player. But had I really?

By Princine Calitri

IN NOVEMBER 1965 I was returning home to New Jersey after one of my infrequent visits to my hometown — Clarksburg, W. Va. I changed planes in Washington for an Eastern Airlines flight to Newark. It was crowded with businessmen homeward bound on the last evening flight on Friday but the seat next to me was vacant.

A man stopped by the seat and hesitantly asked, "Is this seat taken or may I sit down?" I wondered if his hesitancy was caused by the fact that he was black and had suffered rebuffs in the past. I said immediately, "No, it's not taken. Do sit down."

The plane took off and we watched the breathtaking air view of the nation's capital at night. My seat companion and I both remarked on the magnificence of the sight and I laid aside my mystery novel. Being a writer with a natural curiosity

about people I'd rather talk than read any old day.

"You look like a football player," I ventured.

"Yes, I play," he acknowledged.

I glanced at his broad shoulders. "Fullback?"

"No, halfback."

"Are you in college?"

He laughed and replied, "I'm out of college by several years."

"Forgive me," I said apologetically "I've reached that age when everybody looks young to me. What school did you go to?"

"The University of Iowa."

"That's a terrific school," I murmured approvingly. "Did you play football there?"

He opened up and went on to tell me how he had played on the Newark High School team for three unbeaten years before going on to college. He hated to study, he said, because he was so active in athletics he was tired at night.

"My mother sat up with me every night at the kitchen table to see to it I did my lessons before crawling into bed. The weekends I had free after the game. Mom did the same for my brother who is going to graduate in Philadelphia and who intends to play pro basketball. He's a lot taller than I am and a better athlete all the way around," he assured me proudly.

"My kid sister is a great fan," he went on. "She would come to every game, sit in the rain if need be and cheer me on with 'Kill 'em, Mike.' I could hear her screaming from the bleachers 'Get off my brother!' And I'd grin, 'Hey guys, hear that? Mind my kid sister out there!' "

He told me he had gone on to the University of Iowa and by sweat and relentless determination had made the team. There he had experienced a loyalty for his teammates that was phenomenal.

"When we lost a game," he said, "which was seldom, we sat down and cried like babies. We were like blood brothers. We got to the Rose Bowl and won. It was the most glorious experience of my life. I'll never forget it."

"The Rose Bowl game? That's terrific," I exclaimed. "Wait until I tell my son 'Doc'."

"You might tell him I made the longest run for a touchdown," he said smiling.

After college he went on to play pro football in the United States with the Pittsburgh Steelers and then in Canada. Later when he was offered an exceptional job in public relations he had decided it was time to bow out of athletics.

"Besides," he added, "you reach a point when it isn't fun anymore. Especially when the

younger guys start crowding you and your body aches with punishment. I remember my father saying, 'Son, you may get broken bones or your teeth knocked out. It's not worth it unless it means a great deal to you. When you get to the point it doesn't mean much to you, it's time to taper off.' I tried to quit completely but I couldn't. I've played football since I was 11 years old. It's a tough habit to break."

"Would you do it over again?"

"Yes." He sounded certain. "I could take out all my aggressions on the football field. It was good for me."

Finding he couldn't stay away from football he joined the Newark Bears, playing pro ball on weekends, commuting from his job, practicing at night. By this time he was talking easily and comfortably and as he talked he must have caught my cursory glances at his elegant clothes.

"I was at a social gathering at a hotel when I received a telephone call," he explained quietly. "I've been summoned home. My kid sister who is going to have a baby has been in hard labor for several days. It is now a matter of life and death. Her husband is in Vietnam. As the oldest in the family I've been called home to see about things."

His voice which had been flat and emotionless now quivered and then broke completely as he said, "I hope she's going to be all right."

I felt my own eyes filling. I said softly, "I'm going to say a little prayer that she will be all right."

There was another hush. He said simply, "Thank you." But there was something in his voice that warmed me.

The plane circled over Newark and finally the pilot brought it down gently onto the runway. People scrambled to their feet and into the aisles. As we began to crowd out I turned to my companion who stood tall and broad beside me.

"What's your name? I'd like to tell my son that I sat beside a football player who played and won at the Rose Bowl. Mine's Princine Calitri."

I extended my hand and he grasped it. "Mine's Mike Hagler."

He smiled a compelling radiant smile and I found myself smiling happily back. Then spontaneously we burst into joyous laughter. People turned to stare at us. My southern background came to the fore and I became self-conscious.

Mike Hagler must have sensed my embarrassment for he quickly excused himself and hurried off the plane ahead of me. I

could see him running toward the terminal. I hurried, trying to catch up with him, wanting to introduce him to my husband Frank and son "Doc" who would be waiting for me. But just when I had almost reached the terminal a blast of wind turned me completely around. When I looked again Mike had disappeared. I was bewildered that I could have lost sight of him.

After I kissed my two men I said to my son, "Doc, did you ever hear of a pro football player by the name of Mike Hagler?"

"Sure, Mom," he said and proceeded to give me a blow by blow account of this man's career from Newark High School through college, the year the Rose Bowl game was played and his pro football career down to his position with the Newark Bears.

Then I said to Doc, "You know, Mike Hagler sat beside me and talked with me all the way into Newark."

Doc looked at me; his eyes lit up. "Gee, Mom," he said admiringly, "that's cool."

On the way home Doc asked, "What did Mike Hagler look like, Mom?"

"He has a deep wonderful speaking voice and he's big like a football player," I said.

"But Mom, Mike Hagler is one of the smallest men playing pro football. Very quick and light. Are you sure it was Mike Hagler?"

"That's what he said. Why would he lie?"

"You're little," said Doc condescendingly. "Maybe he just looked big to you."

Several weeks later I wrote the story of meeting Mike Hagler on the plane and made the point that communication between people of different races promotes better understanding and erases prejudices. I ended with my son's words, "Gee, Mom, that's cool." And I sold it to *The Christian Herald.*

Then I called our family doctor, Allan Levy, who coincidentally was the team doctor for the Newark Bears, and explained that I had written a story about Mike Hagler that a magazine was interested in publishing and I wanted Mike to read the article to be sure I had not written anything to offend him. Would Mike Hagler call me? Allan assured me he would convey the message and before another day had passed I was talking to Mike Hagler on the phone. I arranged for him to come and read the article I had written, although he seemed mystified that I would write an article about him. I found out why shortly.

That evening promptly at 8:00 P.M. the doorbell rang. When I

answered a rather slight black man stood there. He was accompanied by a pretty girl companion, a cheerleader from the Newark Bears. As I looked at him, lean, no more than five feet nine inches tall, I recalled my son's words, "One of the smallest, fastest men in pro football."

"You're Mike Hagler?"

"Yes, I'm Mike Hagler."

We stared at each other curiously.

"I've never met you before," I said. "Do you ever recall seeing me?"

"No," he said, "that's why I was puzzled at your call."

"Under the circumstances you were especially kind to come to see me. Please come in." I smiled trying to conceal my confusion. "I have something I want to show you."

I sat both the young people down in the living room and quickly explained that I had met a man on a plane who had said he was Mike Hagler and that I had written an article because of that meeting. I had titled it, "The Man I Met In The Sky." The real Mike Hagler read the story thoroughly, then read it a second time before looking up at me in utter amazement.

"The story in essence is absolutely true. So of course I have no objection to your publishing it. It's beautifully and tenderly done," he said seriously.

He got up and stood at the mantel, then said passionately, "But I know of no one who knows these intimate details about my family life. I know of no one who knew that I was called home because of my sister's critical condition. I told no one. I simply quietly left that party I was attending in order not to spoil anyone's good time and hopped the first plane I could get home that evening. I don't know of anyone in this world, not even my brother or roommate in college who could know some of the things you describe here in this story. I have racked my memory and I don't know of anyone who answers the description that you have given me of this man, his appearance, his voice. Lastly, there is one difference. On that night, at that hour, I was taking the plane from Philadelphia to Newark. Not from Washington. I was never on that flight."

He handed me back the manuscript. Then I asked hesitantly the question I had to ask. "Your sister?"

He said slowly, "She had her baby. She got well."

We looked at each other searchingly, the unspoken question in both our eyes. The breath caught in my throat.

Who was the man I met in the sky?

The Mike Hagler on the plane was a real, breathing, living person, not a figment of my imagination. Besides I never had heard the name Mike Hagler before. There has to be some feasible explanation for what happened that night.

For my peace of mind, if you have a clue, if you have any knowledge of him, please get in touch with me. Why was he there on that plane to Newark? Was it a gag? Did he sit beside me by chance or by intent?

Wherever you are, won't the false Mike Hagler please come forward?

SEAGULL SAGA SCORES

AN ADULT fable that resulted from "a visionesque spooky thing" has brought a small fortune to author Richard Bach, nephew of frequent FATE contributor Marcus Bach. Young Bach was walking along a canal in Belmont Shore, Calif., 10 years ago when he heard the words "Jonathan Livingston Seagull." Bach went home and started to type out a story which seemed to be "unreeling like a motion picture." But the "film" abruptly stopped after he had completed 10 pages and he was unable to think up a proper ending.

Several years later when Richard was living in Ottumwa, Iowa, he woke up at five o'clock one morning with the ending of the story vivid in his mind. He sent off the tale of a gull who learned to fly and loved it to *Flying* magazine, which turned it down. Later *Private Pilot* magazine published the story, and it was reprinted in *Soaring*. A friend urged him to publish the fable as a book. Bach sent the manuscript to Harper and Row who had published his earlier three books dealing with his experiences as a flyer but his editor there rejected it.

Meanwhile Macmillan editor Eleanor Friede had sent Bach a routine letter inquiring if he had any aviation stories to submit. Bach sent in a copy of his seagull tale, which Miss Friede persuaded him to revise into a fable for adults. Macmillan published the 93-page volume in late September 1970 illustrated by Russell Munson's photographs of seagulls in flight. Though Macmillan planned no advertising campaign, the first printing sold out before Christmas and orders continued to pour in. Hundreds of readers of the book have written fan letters to Macmillan commenting on the story's metaphysical overtones. The book is now in its 10th printing and has sold over 140,000 copies, netting the 35-year-old author nearly $100,000. With part of his royalties Bach has purchased a 1947 Seabee seaplane and named it, naturally enough, "Jonathan" after the seagull that has brought him fame as well as fortune.

True Mystic Experiences

FATE will pay $5.00 for each true experience published. Stories should be less than 300 words and typed double-spaced on one side of the paper. They may be sent to the TME Editor, FATE Magazine, 500 Hyacinth Pl., Highland Park, Ill. 60035. They must be signed by the author and address must be shown. Manuscripts will not be returned unless accompanied by stamped self-addressed envelope.

BIRTHDAY SALUTE

By Hanna Hamilton

I LOST my home in Berlin, Germany, in November 1943, during the war. Finally when it was over I immigrated to England. German girls were permitted to enter Great Britain then, with the understanding that they would serve four years as domestic servants.

In 1953 I was employed as a live-in housekeeper in Edgeware in London's periphery. The 17th Century building had no central heating and since my room on the top floor had no outlet for an electric heater, I suffered greatly during that very severe winter. I would wake up with pains in my hands, arms, shoulders and neck due to the freezing temperature.

When my birthday came on February 13, 1953, I hoped for some mail from my sisters who had immigrated to Australia but none arrived. In one of those rare moments when I feel sorry for myself I gave way to tears, thinking, "No one cares if I live or die. They did not even remember my birthday." I felt so alone I cried myself to sleep like a baby.

In the middle of the night I awakened to find my little room filled with light. I looked up at the single light bulb on the ceiling but found it dark. And even if it had been lit it could not have illuminated every corner of my room with this extraordinary bluish-white light. Slowly I sat up and saw the most marvelous sight.



Hanna Hamilton

Toward the end of the light rays was a huge heart-shaped object with the words *Königin Maria* — German for "Queen Mary" — in one corner and a lovely flower bouquet in the other. The colors of those flowers were so vivid I thought I could smell their fragrance.

I sat there silently smiling in a delicious suspended state of self-forgetfulness. My physical aches disappeared and I seemed to be all spirit. I do not know how long I sat and gazed with wonderment and gratitude. Just when I felt I had been forgotten by everyone the Queen of Heaven had brought comfort and love to cheer me.

Eventually the heart and flowers disappeared and darkness returned. I fell asleep in peace. The next morning I awakened to find that my aches and pains had disappeared.

I shall never forget my birthday greeting from Mary. — *Santa Monica, Calif.*

TELEPATHIC PHONE CALL

By Carolyn McLemore

ON AUGUST 4, 1971, I lay in bed beside my sleeping husband Dillard wondering and worrying about my sister Shirley Abdo, her husband Pete and their five children. In July Shirley had written me from their home in Buffalo, N.Y., to say that they were going to California on a vacation and would stop to visit us on their way back. By my calculations they had been due a week ago. I had been in bed only about five or 10 minutes when, about 9:30 P.M., a creepy feeling came over me. I imagine one might feel that way if a spirit were near. Then just as plain as day I heard Shirley say, "Don't worry, Carol. We're all right. We're in Mississippi and will be there in a little while." Then the feeling left me.

At two o'clock the next morning we were awakened by a banging on the door. Sure enough, it was Shirley, Pete and the children. The first thing I asked Shirley was "Where were you all about 9:30 last night?"

Shirley replied, "We were in Mississippi. We were talking about calling you but Pete said there was no use waking you up till we got here. I knew you'd be worried because we had been held over in California getting our motor home repaired."

Then I told her of my experience. The men came in from outside and Shirley said, "Hey, Pete, you know last night when we were talking about calling Carol? Well, I made that call." Pete rolled his eyes and sighed. Both he and my husband are skeptical of psychic matters — but Shirley and I both know we made contact. — *Lester, Ala.*

DREAMED RETURN

By Jane Giddens

WE ALL were sad when my oldest son Wilmer "Butch" Giddens left for Vietnam in 1968. Our family never had been separated before and his wife Janice was expecting their first child. The day he left everyone cried but me. I said I would save my tears for the day he came home safely.

Butch served as a sergeant with the army's 196th Light Infantry Division. The division was constantly in the news, in the papers and on television. Things were bad in Vietnam at that time and we were losing a lot of boys. Butch was a machine gunner on a small tank called a half-track and there was continual danger from mines. He was never out of my mind but at the same time I never really worried about him. Somehow I knew he would come home.

Butch did not share my confidence. He wrote home telling about the battles he had survived and wondering how he had managed to come through them without being killed or wounded. Especially after his baby daughter Jamie Lynn was born — on June 16, 1969 — I sensed in Butch's letters his doubt that he ever would get home. He was scheduled to come home in October 1969 and it makes a soldier nervous to know he has just a few more months to go. I kept wishing that by some miracle he would be sent home earlier. I didn't want him wounded, of course, but I could feel the strain he was under.

One afternoon in July I closed my beauty shop early because I was tired and went home to take a nap. While I slept on the couch



Jane Giddens

I dreamed we were giving a party in our house. Lots of people were present. Then the door opened and a young man in army combat clothes entered. He didn't have on a shirt, just boots and pants and a sort of vest that held ammunition. He was browned by the sun and by contrast his teeth seemed beautifully white when he smiled. He came straight over to me and whispered loudly in my ear, "Did you know that Butch will

be home the 20th of August?" I was so startled by this joyous news that I woke up instantly.

I telephoned Janice and told her my dream. She began to cry and said, "Oh, God, let it be true."

I told all my customers and my family about my dream and they all started saying Butch would be home in August because I had dreamed it. When I wrote Butch about my dream he wrote back, "I'm so tired; I haven't slept in four days and we are still in the middle of a mess over here."

Then I didn't hear from Butch for a while and I began to worry. The next word from him was a note written on August 21 saying, "I'll be home soon. They picked me up out of the battlefield on August 20th saying I had orders to go home. Your dream came true, thank God!"

Butch went to Da Nang, where the army discovered it was a mistake; his orders had specified September 20 rather than August 20. But Butch showed the officer in charge my letter telling about the dream. Apparently army people are superstitious about such things as Butch was not sent back to the battlefield. After 10 days at Da Nang he was shipped home to the States. He was back in Texas by September 3 and I'm afraid I was so happy to see him I forgot to cry.

Butch had taken lots of photos in Vietnam. One day he was showing me his pictures — and there was the boy from my dream! Butch explained that the young man with the healthy tan and beautiful teeth was his buddy Wendell, a fellow tank commander. Because of the danger from mines, he and Wendell had taken turns leading the tank column. The morning after Butch had heard about his daughter's birth it was his turn to lead. But Wendell insisted on going first explaining, "You've got something to go home for now with the new baby." Wendell's tank had exploded a mine, killing Wendell and two more of my son's buddies. — *Alpine, Tex.*

DEATH IN A GREEN CHAIR

By Kathleen Meszaros

ON FRIDAY, July 30, 1965, I woke up early to hear my nine-year-old brother Bobby Hubbard crying his heart out. I went into the hallway and found Bobby sitting on the steps with his head on his lap. When I asked what was wrong he explained he had had a bad dream in which he saw our grandmother, Ella Gilbert, sitting slumped over in a green chair, dead. Her eyes were like glass and her lips were purple. I told Bobby it was only a dream and eventually

managed to send him back to bed.

Later that day I told my mother about Bobby's dream but she said not to worry. Young children can have pretty wild dreams. However, the memory of his dream stayed with me all day. Then at 8:30 P.M. we received a phone call from our Uncle Sonny, who lived with my grandmother. He said that Grandmother had had a heart attack and we should come to Mercer Hospital at once. Mother, Bobby and I hurried to the hospital from our home in Princeton, N.J. Uncle Sonny was waiting for us. He explained that Grandma had died in the apartment; nothing could be done for her. I asked him where he had found her and we all gasped when he explained that Grandmother was slumped over in her favorite green chair, her lips purple and her eyes looking like glass — just as Bobby had seen her in his dream about 18 hours earlier. — *Hopewell, N.J.*

UNSEEN HAND IN MINE

By Tower Askerlund

IN THE fall of 1919 we lived on Raleigh Street in North Denver, Colo. My cousin Albert Frederickson and his family lived on Stuart Street downhill across Berkeley Park. One evening in early fall we decided to visit Albert and left the house to walk through the crisp leaves that covered the dimly-lit streets.

During our visit Albert asked if I could lend him five dollars. I explained that I had only a 10-dollar bill but I would get it changed. I had folded the bill into a small square and placed it in my vest pocket. But when I reached in to get it it was gone! That was a great deal of money to us and I was deeply upset. I announced I was going to search for it. The others all tried to dissuade me, saying I was crazy if I thought I could find a folded-up bill among all the leaves in the dark. But I rushed out and began retracing my steps with the sound of dry leaves crackling under my feet. It was almost as if I were walking in my sleep.

I did not stop until I came to a point in the middle of the block on Raleigh Street where the corner streetlights shed no light. At this point, with the road and sidewalks full of dried leaves, I bent over, pushed aside a few leaves and picked up my 10-dollar bill, still folded into a small square. I was back at Albert's in a short time and they hardly could believe their eyes.

I had left my cousin's with no idea what I was going to do. I just followed a blind instinct to that point in the middle of the block. It was as if an unseen hand had taken mine and led me

to the spot. — *Leaburg, Ore.*

I SEE UNCLE CARL

By Louise S. Stefan

ABOUT 9:00 P.M. one Saturday in mid-April 1946 I was working at my new electric sewing machine, making curtains for our first home. Edward and I had been married only about a year and we were excited about having our own home. As I concentrated on my sewing suddenly my Uncle Carl Burdett's face appeared before me, so clearly that I could see his lips moving as if he were talking to me — but no sound was audible. I kept on with my sewing but his face remained visible. I turned to my husband and said, "You don't know my Uncle Carl, Papa's youngest brother, but I can see him and he is trying to talk to me."

As a child I had adored Uncle Carl and he had seemed fond of me. But when I was about 12 he had married and moved from Atlanta, Ga., to Los Angeles, Calif. I had not seen nor heard from Uncle Carl in over 20 years at the time I saw this vision.

The next morning my mother, who also lived in Atlanta, phoned to say that shortly after midnight she and Dad had received a long distance call from Uncle Carl. The first person he asked to speak to was I! Uncle Carl had not heard I was married and living away from home. Uncle Carl told my parents that for some reason he had been thinking of me that day and had toyed with the idea of phoning for several hours before he finally placed the call. Somehow his desire came to me across several hundred miles in the form of my vision of him. — *Avondale Estates, Ga.*

MAN-BITE KILLS SNAKE

WHAT SHOULD you do when bitten by a rattlesnake? Why, bite him back! That at least was the reaction of machinist Rodney L. Fleury, 29, when bitten twice by his pet rattler. Fleury awoke one morning to the sound of his Labrador's barking. It seems that his pet two-and-one-half-foot snake had gotten loose and bitten the dog on the nose. When the rattlesnake turned on him Fleury retaliated by biting a chunk out of the snake's body just behind the head killing the reptile. Fleury called the police, who rushed him to near-by El Camino Hospital in Mountain View, Calif. After three shots of anti-snakebite serum, Fleury was in serious condition, reported the *Los Angeles Herald-Examiner*. His dog, named Cannebis, was in critical condition in Alta View Animal Hospital. However, both man and dog were expected to recover.

Stigmata

. . . an unsolved mystery

A product of divine intervention or hysteria? Heated debate has centered around "the wounds of Christ" for ages.

By Susy Smith

ONE OF THE most exhaustively studied stigmatics in the history of this inexplicable phenomenon is Louise Lateau, a simple Belgian peasant girl whose case attracted more than 100 doctors and many eminent Catholic churchmen to the tiny village of Bois d'Haine in the province of Hainault.

Louise was born in Bois d'Haine in 1850 and lived a relatively ordinary life until she was 18 years old. Then, after she suffered for a time from an ill-defined illness involving intense neuralgic pains, the stigmata first appeared on April 24, 1868. Bleeding wounds showed on the palms of her hands and on her feet, as if nails had been driven through them. Blood flowed from her side as from a spear wound and droplets of blood circled her brow. Her stigmata appeared between midnight and 1:00 A.M. every Friday morning and lasted for 24 hours. By every Saturday the stigmata were dry and painless and remained so until the next Thursday midnight when they again began to bleed and hurt.

None of the doctors or churchmen who examined Louise ever had an explanation for the phenomena nor did they find any indication of trickery. Finally, at the request of religious authorities she spent 20 weeks in the fall of 1868 under the supervision of Dr. Lefebvre, an eminent Louvain specialist in nervous diseases. During this time many of his medical colleagues also examined the girl and witnessed the appearance of the stigmata at regular intervals.

A few years later a Dr. Warlomont, who believed Louise herself might be inducing the bleeding in some manner, conducted further experiments, sealing her hands in gloves each Thursday. Nevertheless, when the seals were broken on Friday afternoon her hands were found

to have bled as usual. Dr. Warlomont then devised a glass cylinder in which her arm was sealed in such a way that it was impossible to get at her hand. When her hand was encased in the cylinder on Thursday, January 21, 1875, there was no sign of bleeding but on Friday when the apparatus was examined in the presence of medical witnesses, some of them anti-clerical skeptics, the hand was found to have bled.

As a result of this careful investigation of Louise Lateau's case the Belgian Academy of Medicine passed a resolution affirming the reality of the phenomenon although several members rejected any supernatural interpretation. And today we are no closer than were these 19th Century medical men to understanding stigmatization.

* * *

ALTHOUGH THE phenomenon is never commonplace it occurs more frequently than we realize. Over the centuries churchmen have investigated every known case of stigmatization with great care and thoroughness looking for evidence of divine intervention. Medical men study the stigmatic to determine whether hysteria is involved and psychic researchers investigate it for any paranormal factors in evidence. With all this scrutiny it is not surprising that few cases of stigmatization ever are acknowledged as authentic.

Stigmata most often occur in Catholic mystics who have been obsessed with Christ's wounds. Yet the Catholic church is reluctant to admit that any given case represents miraculous intervention. Bearing the wounds of Christ is not considered evidence of superior virtue. Of hundreds of reported cases of stigmatization over the centuries only 30 stigmatists later have been canonized as saints.

The first stigmatic recognized by the church was St. Francis of Assisi. Lesions through his hands and feet appeared and within the wounds was a hard and horny substance in the form of nails.

Fr. Herbert Thurston, writing in the *Proceedings* of the Society for Psychical Research, Vol. 32, 1922, on "The Phenomena of Stigmatization," tells us many other cases are on record in which the facts are reliable and reported by responsible witnesses. Among those cases Father Thurston considers authentic is that of Gemma Galgani, a middle class young girl who lived in Tuscany (Italy) and died in 1903 at the age of 25. From childhood Gemma was ascetic to an extreme. At 19 she had men-

ingitis and suffered paralysis of her limbs and total loss of hearing. After more than a year of suffering she suddenly and miraculously recovered. Four weeks later she experienced her first ecstasy. Her confessor and biographer, Padre Germano, quotes her description of the ecstasy:

"While spending part of the night in prayer all of a sudden I lost the use of my senses. I found myself before Jesus crucified. He was bleeding all over. I prostrated myself with my forehead on the ground and there remained for several hours. I came to myself with the wounds of Jesus so deeply impressed on my mind that they have never since left it." Several weeks later she developed bleeding wounds which appeared every Friday.

Always recognizing the possibility, even likelihood, of an hysterical origin for the stigmata, Father Thurston says, "It will be readily seen why I emphasize the fact that the wounds in Gemma's body corresponded in position and size with those of the great crucifix before which she was in the habit of praying." Yet, in the presence of accounts by well-known ecclesiastics who investigated Gemma Galgani, he adds, "It seems to me there is no middle term between either accepting the story as substantially accurate or accusing the writer of deliberate falsehood."

"Perhaps one of the most satisfactory cases I have come across from the evidential point of view," writes Father Thurston, "is that of Blessed Diomira Allegri, a young nun of Florence (Italy), 26 years of age." In 1677 she sustained a serious illness from which she never recovered. She was so ill that two nuns sat up with her after she had lain unconscious for 24 hours. During the night of Ash Wednesday a change came over her. She assumed the position of Christ on the cross and seemed to be suffering great anguish. During this time her hands bled. A number of church people were called in to witness the phenomena which reappeared on Good Friday. Diomira then lived until the following December.

* * *

STIGMATIZATION is not a condition known only in ages past. There are several well-known modern stigmatics. The best known is Padre Pio* of Foggia, Italy, a humble, simple man who shrank from publicity and who would not show his wounds. (Interestingly, his case

*See "Italy's Living Stigmatist, Padre Pio" by Marcus Bach, August 1963 FATE.

is the only well-attested example of complete stigmatization in a male since the time of St. Francis.*)

Father Thurston has accounts of him from two eyewitnesses. One was Monsignor Kenealy, Archbishop of Simla, who visited Foggia in 1920. Father Thurston writes, "Being himself a Capuchin and a prelate (Monsignor Kenealy) was able to exercise a certain authority over Padre Pio but the Father after allowing his hands to be examined begged so piteously to be excused from any further inquisition that the archbishop felt he could not insist. Still his testimony as to the reality of the wound-marks in the hands, which are always hidden from view by mittens, is positive."

In view of the repute of witnesses who reported on the stigmatics Father Thurston writes about, he concludes, "We seem justified in admitting the reality of these manifestations, though hardly any two examples are exactly alike. But amid a very great diversity in the character of the wounds, the order of development, the periodicity of the bleeding and so on, there are certain features found in nearly all the cases . . ."

First there is a background of illness, then a vivid realization and concentration on the wounds of Christ for some time before any bleeding appears. "Wherever we have the opportunity of studying the subject's frame of mind," Father Thurston says, "we see the intensity of the mental impression. One would think that if any imagination could produce a powerful physical effect upon the body it would be such as is revealed to us in some of these stigmatics."

Even in today's era of psychosomatic medicine we hesitate to ascribe so profound an effect to mere "imagination." Yet if the conscious mind is not capable of such manifestations, can they be brought about by the *unconscious* mind? Hypnotists have produced blisters and other wounds simply by suggestion to hypnotized persons and in 1885 one Dr. Biggs produced cruciform marks on the chest of one of his subjects. In his report in the *Journal* of the Society for Psychical Research, Vol. 3, Dr. Biggs tells of having "magnetized" a Santa Barbara, Calif., girl. He gave her the suggestion: "You will have a red cross appear on the upper part of your chest, only on every Friday. In the course of time the words *Sancta* above the cross and *Crucis* beneath it will also

*"Although cases of Protestants and unbelievers are known the great majority of stigmatists are Roman Catholic mystics and of these the majority are women." — *Encyclopaedia Britannica.*

appear; at the same time a little blood will come from the cross." Dr. Biggs then touched the girl's chest with a cross made of rock crystal. On Friday a pink cross appeared exactly at the place he had touched and after that it appeared every Friday for the period of time he had designated (about four months). It was invisible on all other days. Blood was noticed once and also part of the letter "S" above the cross.

A case highly suggestive of hypnotic influence is that of St. Veronica Giuliani of the Capuchin Order (1660-1727). Her stigmata seemed always to open and bleed at the command of Father Crivelli. This was observed by Bishop Eustachi, who investigated St. Veronica for the Inquisition at the end of the 17th Century. Both priest and bishop witnessed the wounds opening and closing.

However, Father Thurston comments: "I confess I get the impression that if bleeding stigmata have never been artificially produced . . . it has not been for want of trying . . . We may perhaps fairly draw the conclusion that the autosuggestion of the mystic — if indeed it be autosuggestion — is an immensely more powerful influence than hypnosis."

If we conclude with Thurston that hypnosis is ruled out as a possible explanation of stigmatization we must turn to the condition called hysteria. Hysteria is seen as an overwhelming invasion of the conscious mind by the unconscious. In this state, according to Fr. Reginald Omez in his book *Psychical Phenomena*, "We observe a raging egocentricity, with an intensification of feelings, emotions and passions and a sort of irresistible craving to make oneself interesting, to attract attention, to be talked about, to be blamed and condemned just as much as to be admired and praised."

At times the hysteric is genuinely convinced she has seen, heard or done all her imagination has created, and she believes she is in truth the interesting, illustrious, heroic or tragic person whose part she acts. This conviction can become so intense that the hysteric is capable of swearing false oaths to prove her lies are true. It makes her capable of exposing herself to severe punishment, as if she were guilty of all the sometimes abominable things of which she accuses herself.

Thus in the face of so-called paranormal phenomena of any kind the first question to be asked is whether hysterical mythomania (propensity for lying or exaggerating) has played a part. This was the verdict in a case of a stigmatic who aroused

considerable attention in the 20th Century — Therese Neumann* of Konnersreuth, Bavaria, who lived from 1898 to 1962.

For many years the faithful flocked to witness the phenomena of bleeding and wounds which she began experiencing in 1926. Yet when the Bishop of Bavaria asked her to enter a university clinic for medical observation, she refused, saying her father would not permit her to go. Her family's opposition also made it impossible for doctors to examine her intensively enough to verify or reject her claims.

Members of a church commission which investigated her never actually saw blood oozing from her tissues. Bleeding never occurred except when Therese was hidden under the bedclothes or when every single witness had been compelled to leave the room. It was concluded that no real stigmatization existed and Therese was simply an hysteric.

Prof. Jean Lhermitte, one of the doctors who examined her, stated, "So ends the story of Therese Neumann. A major hysteric with the deceptive streak that accompanies severe neurosis; it is thus that the stigmatic of Konnersreuth reveals herself to us."

*See "Interview with Therese Neumann" by Charles B. Harnett, May 1958 FATE.

Father Thurston cautions, "We might then rest content with the solution that the wounds of the stigmatized mystic were produced by autosuggestion if the problem were limited to the data which we have so far been considering. But this is not the end of the matter. There are other alleged phenomena — phenomena for which very respectable, if not convincing, evidence is producible — which demand a still further extension of the range of the mind's influence over the body. We are informed upon the testimony of surgeons of note in the 17th and 18th Centuries that in the case of several stigmatized persons the tissues of the heart, as revealed in a postmortem examination, have been found to exhibit unmistakable traces of tremendous lesions or indurations of old date, lesions which under normal circumstances would have rendered the continuance of life impossible for more than a few minutes. (It will be remembered that the blow of the lance was commonly supposed . . . not only to have pierced the side of our Saviour, but also to have reached the heart.) Our first impulse would naturally be to dismiss these statements as mere fairy tales, but they are not quite so easily disposed of. They rest, in many cases, upon the sworn evidence

of medical men who, though belonging to a less scientific age than ours, were nevertheless experienced anatomists."

St. Theresa tells us in her autobiography that she had a vision of a glorious angel who thrust a long golden spear with a fiery point into her heart. After the saint's death her extracted heart was found to have a wide horizontal fissure. However, Father Thurston believes this evidence is unsatisfactory, for her heart was removed by unskilled hands.

An example he believes to be better, for it rests on the testimony of several eyewitnesses whose depositions are still available to us, is the wound in the heart of Caterina Savelli of Sezze, Italy. After her death in 1691 the traces of wounds in her hands and feet became perfectly plain and when her heart was extracted it was found to have an old deep fissure. The physician and surgeon who signed the final attestation declared that without supernatural intervention it would have been impossible for anyone to live with such a wound.

Previously mentioned St. Veronica Giuliani believed that the "instruments of the Passion" (cross, swords, pillar, chalice, nails, etc.) actually were reproduced in miniature in her heart. During her life she drew more than one plan of the arrangement of these objects. When she died a postmortem was performed by a surgeon and a physician in the presence of several ecclesiastics and others. All signed a formal instrument attesting that they discovered in her heart the exact symbols she had described, quite hard in texture and clearly defined in shape in the same relative positions she had indicated in her drawing.

Somewhat less astonishing, Father Thurston believes, but still very interesting, are the instances of espousal rings found on many stigmatics. The mystics believe these rings were placed on their fingers by Christ as a token of their spiritual nuptials. Such a red ring appeared in the flesh of Marie-Julia Jahenny. Dr. Imber-Gourbeyre, professor at the Medical School of Clermont-Ferrand, France, studied her over a period of 20 years with the sanction and encouragement of the bishop of her diocese. In 1873 when she was 23 she exhibited in successive stages the various phenomena of stigmatization. These were crowned by the appearance of a mystical ring, a hoop of vivid red encircling the ring finger of her right hand. In later years the ring seemed like red coral sunk into the skin on

her finger and it remained visible all her life.

Despite our marked advancement in knowledge of the human mind we know no more about the cause of stigmatization than did the 17th-Century ecclesiastics. However, we describe it — as hysterical self-hypnosis or a miracle of God — we are no closer than they were to explaining it.

REINCARNATION IN NIGERIA

A NIGERIAN teen-ager has bewildered her family and police by offering what seems to be proof of having lived a previous life. Rita Akpan, 14, of Uyo in Nigeria's Eastern State, woke up one morning insisting that her parents actually were not her mother and father at all. She demanded to be taken to her real parents, a Mr. and Mrs. Akpan Essien in the village of Nsasak, 30 miles from Uyo. Rita's father David Akpan argued with her but failed to change her mind.

Hoping to put thoughts of her previous life out of Rita's mind the Akpans moved to the Nigerian capital of Lagos, where the girl attended St. Mary's School. But the civil war in Nigeria drove them back to Uyo, where the girl again demanded to be taken to her rightful parents. The Akpans consulted native doctors fearing that Rita was insane.

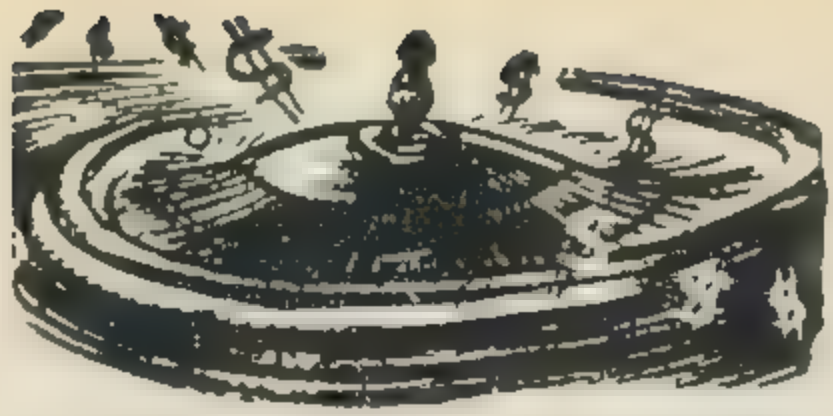
One morning Rita took a bicycle taxi and found her way to Nsasak alone. There she went to the home of the Rev. Akpan Essien, a clergyman in the African Apostolic Church, and introduced herself as his child who had died 22 years earlier at the age of eight.

Mr. Essien was bewildered; he had indeed lost an eight-year-old son 22 years before. To prove her story Rita told how she had become ill and was carried to the hospital on a bicycle. On the way she fell off the bicycle injuring her jaw. Mr. Essien admitted this was true and was further impressed when Rita showed him a scar she bears on her jaw at the place Essien's son was injured.

When he (she) failed to get better at the hospital, Rita reported, the Essiens had removed him (her) to a prayerhouse where he (she) had died two days later. Neighbors crowded the house to hear the girl's story.

"Where is my mother?" asked Rita. Mr. Essien replied that his wife was at a nearby farm. Rita ran to the farm, embraced Mrs. Essien and cried, "Mama, I have come back. I am your child who died 22 years ago." The woman was so frightened she ran screaming from the farm. But once back at her home she calmed down and embraced the girl.

The Essiens reported the whole episode to the police headquarters in the nearby city of Calabar. Rita later repeated her story to State Commissioner Selby Ojeme.



Wheel of Fortune

By Paul Steiner

In Bergercan, France, blacksmith Jean Conty won a slander suit against three villagers who had accused him of casting spells through black magic. He was awarded 500 francs damage after he successfully denied that he had cast spells to make a baby cry day and night, make his father seriously ill and give a young mademoiselle a nervous breakdown.

●

"Ruddigore" was the 11th of 14 operas written during the 25-year partnership of Gilbert and Sullivan. It was not considered a success when it opened in 1887 at London's Savoy Theatre despite a comfortable run of 12 months and was not revived until 33 years later, in 1920. Its alternate title, "The Witch's Curse," was realized during World War II when it was the only D'Oyly Carte set completely destroyed by Hitler's bombers. Its infrequent performances in both the United States and Great Britain are a testimonial to its reputation as an unlucky opera.

●

"Night of Dark Shadows" was filmed entirely at Lyndhurst, the famous old mansion once belonging to Jay Gould in Tarrytown, N. Y. The movie contains a seance scene, so psychic author Hans Holzer was called in to supervise and every detail is as authentic as any ever portrayed on the screen. When the scene was being shot in the dimly-lit gallery of Lyndhurst several takes were spoiled by unexplained raps. Mr. Holzer attributed these to "psychic phenomena of a low order" but it was enough to make the cast very nervous.

●

A chicken with four legs hatched on James Ray's farm near Delaware, Ohio.

Some of the spooks who made this house their home wielded tools, spirited away tea napkins, opened securely locked doors, shattered glass — and one must have had murder on his mind.

By Joey St. Clair

Ghosts of "The Great Gray Barn"

LUSTFUL MALE eyes were watching me take a midnight bath. I *knew* it. But when I whirled and looked around the bathroom there was no intruder — visible, that is. Moreover, I knew I was alone and all the doors and windows were securely fastened from the inside because I had checked them only moments ago when I also searched the house.

As I became aware of being watched I heard footsteps on the stairs, heavy, raspy, steady footfalls coming closer. And who is more vulnerable than a woman in a bathtub?

I wished desperately that my friend Mary Becker had come in with me. We had left my home in Charlotte, N.C., early that March morning in 1969 for a day in Durham. Arriving back in



Since childhood Joey St. Clair has followed her two loves: writing and animals. Currently she is studying for a degree in veterinary medicine in addition to raising show horses.



Charlotte at 11:30 P.M. I was exhausted when Arlene let me out of the car.

She drove off as I walked up to the 50-year-old greenish-gray house we had nicknamed the Great Gray Barn because of its shape. I had locked the house securely when I left and now for some reason my key wouldn't work in the front door. The door was seldom used anyway and its lock was tricky so I tried the rear and side doors — with the same result. Thoroughly frustrated, I remembered a front window we had jimmied open once before. I got it open and crawled through, then locked the window tightly behind me. My next move was to search the house, checking all the doors and windows, before I went upstairs to draw my bath.

Preoccupied by the mystery of the doors I couldn't unlock I was ill-prepared for the next shock. The linen closet door had been perforated by small holes which looked as if they had been made by an icepick. I soon realized the holes outlined a regular pattern — a human form my height and shape! Chips and litter on the floor indicated the holes had been freshly made but whatever tool was used was no longer around.

Once again I searched the house and found nothing out of

the ordinary. Although I remained apprehensive I undressed and got in the tub. Almost immediately I felt that stare, then heard the heavy footsteps on the stairs. I could see into a full-length mirror which reflected the space at the head of the stairs but as I watched in terror nothing came into view and the footsteps stopped.

Hopping from the tub I grabbed a robe and flipped on a light to illuminate the stairway. No one was in sight. Nothing moved on the stairs. Only that linen closet door full of holes reminded me that something strange was going on.

* * *

THE EVENTS of that evening were only a climactic part of the many supernatural occurrences at the Great Gray Barn during the years I lived there — from August 1967 to August 1970. The "look over your shoulder" feeling that hostile eyes were watching persisted throughout that time. My husband John felt the challenging and unfriendly eyes in many parts of the house as did a procession of day maids and many of our guests. But while this mysterious scrutiny made us uncomfortable, other events were more serious and sometimes frightening.

For months I had a running battle with a strong-willed spiritual entity who seemed to dislike the way I placed vases, flowers, doilies, books and bric-a-brac in my rooms. And I didn't care much for her taste or her interference.

Between October and December 1967 almost every morning — and sometimes from hour to hour — I would find flowers moved a c r o s s the room. Starched doilies were shifted to strange places and small vases were switched around, substituted and even hidden. Sometimes flowers were pulled from containers and scattered on the floor. My prized embroidered tea napkins constantly changed locations (turning up in place settings for four around the coffee table, for instance) and several disappeared. I always will wonder if she took those linen napkins back to her etheric realm. Some valuable figurines were dashed to the floor and broken and books were rearranged on the shelves almost daily. I found it difficult to pacify — to say nothing of keeping — the maids who knew of these constant changes.

I felt the presence of this woman so vividly that I began to try to communicate with her telepathically. I learned that she was a Frenchwoman and she gave me the mental impression that her name was Madame

Dashiell.* Before she was taken to a nursing home to die she had lived in our Great Gray Barn for many years. Now she apparently believed she still lived here and I was the intruder. Only many months later did I learn that her death coincided with the time her visits to us began. The knowledge I had of the existence and eventual fate of Madame Dashiell was confirmed in a casual conversation with a friend, David Rose, who knew all about her and that she had died in the Randolph Nursing Home in the fall of 1967.

By putting up with her interference and talking to her many times I think I persuaded her to leave our home and pursue her own orderly progression on the other side. At any rate her antics discontinued.

I'm sure she was the one, however, who played with my new electric stove, turning it off and on at odd times and changing the temperature setting. On two different occasions I left a chicken and a roast in the oven overnight, with the stove turned off, only to be awakened by the acrid smell of burning meat and to find the oven mysteriously turned to "broil."

Doors and windows, too, were mysteriously opened. Often when we got up in the morning or returned from a trip we would find them open. One evening five of us — Dick and Tom Baldwin, Don Larsen, Lila Jones and I — were rehearsing a play to be given at church. The sound of the doorknob turning attracted our attention and we watched as the door opened, although no human hand had touched it.

The horizontal door which covered the outside entrance to the cellar was so heavy it was difficult for one person to lift. Yet it slammed open and closed apparently by itself, once ripping off a hasp and lock.

One poltergeist-type act in December 1968 almost blew my mind. I had bathed and dressed and sat reading while waiting for a friend to arrive. I could see down the hallway to the kitchen door. Abruptly my eyes seemed to be pulled from the newspaper and I looked down the hall toward a china cabinet.

It really shook me up to see the glass cabinet door slowly swing open and a large amber pitcher move out through the door to hang in midair for fully 30 seconds before it dropped to the floor. From a height of about five feet it shattered into bits almost as fine as sand. I rushed to look at the debris and just then the hall telephone rang. I nearly

*In our attic I found a certificate of membership in a men's fraternity bearing her husband's name. The proper spelling is Daschiel.

jumped out of my skin.

"I had the most horrible feeling you were in danger. I had to call and see." It was Dick Baldwin, one of the group who had seen the doorknob mysteriously turn. When I began to babble about the pitcher Dick said he would come right over.

We never figured out what made the pitcher fall but we did determine that had I been walking past at the moment it fell it would have clonked me on the head.

* * *

MY HUSBAND and I had separated in February 1969 under quite unpleasant circumstances. I am not saying that the ill feeling between us provided the psychic energy for the events that happened after that, for our spooks seem always to have been with us in the Great Gray Barn. However, the most macabre experience — finding the ice-pick-riddled closet door — did happen only two weeks after our separation.

In late March 1969 I made a business trip to Mexico and Central America and returned to Charlotte in July. Soon after getting home I was sleeping late one morning and was awakened by my girl friend Vera McConnell. We were having coffee in my bedroom when I noticed that Vera was staring at my high-posted antique twin beds.

"My goodness, your shoes look peculiar!" she said.

My heavy brogans, perched atop the bedposts, had been slashed to ribbons, right down to the soles.

"You must have the darnedest rats around here," she began — but we both knew no rat could have mutilated shoes so thoroughly.

I distinctly remembered kicking off those shoes in the hallway the night before when I went upstairs to bed. And of course the house had been locked up tight.

Then we saw that the other twin bed — unoccupied since my separation from my husband — looked as if a giant hand had pressed down on the center of the spread and twisted, corkscrewing the fabric into many curved and wrinkled ridges.

"If you don't call the police about this, I will," Vera said.

I did call and a young officer soon came and looked around. After he had checked the shoes, bedroom and grounds he expressed his personal opinion, saying rather sheepishly, "Lady, I think your house must be haunted!"

On the record the destruction of the shoes remained an unsolved mystery but the police were not ready to give up. An investigation was begun by Sgt.

Will Haight and Lt. Michael Johnson of the Charlotte police force and Chris Townsend, a private detective who worked with the police department. The officers came so often to check on the Great Gray Barn that we became friends. They sometimes came to the house after duty hours because they had taken a personal interest in the supernatural manifestations — or perhaps they thought I was in danger.

Ellwood Wallace, the acting district attorney, decided it would be a good idea if I were armed. Mr. Wallace came to my home and loaned me his own pistol and instructed me in its use. Sergeant Haight and Lieutenant Johnson insisted that I let them know if I were to be out late and they volunteered to escort me home on these occasions.

One night in August 1969 when we reached the house Sergeant Haight and I went to the back door and Mike Johnson waited outside the front door. When we entered through the back door, the front door (which had been securely locked when I left the house) suddenly burst open. Either brute force or sheer surprise thrust poor Mike back into the laurels at the edge of the porch. A thorough search of the house turned up no intruder, no possible explanation for the forceful opening of that front door.

Sometimes I arrived at the supposedly empty house to see lights on and hear music inside. Once I hurried in and found the turntable still revolving on the stereo and the mechanism warm. On several mornings I saw the turntable slowing down as I entered the room. But no human intruder ever could be found.

Often I found scraps of my lingerie shredded and forcibly impaled on the rough wood of the cellar door; other personal items just disappeared. One morning when I entered the den I found an expertly-whittled wooden pipe with its stem stuck in the grinning mouth of a mounted capuchin monkey which I prize.

Also, my "invisible smoker" frightened many of my visitors. In the early evening we could see the flowing embers of burning tobacco, like those in a pipe, cigaret or cigar, some distance away in the yard. Occasionally the embers moved as if the invisible smoker moved the burning tobacco to and from his mouth.

One night in September 1969 some of my guests were getting sandwiches in the kitchen when everyone grew very still.

"Who's he?" someone asked.

We looked down the hallway and there stood a ghostly gray

man who beckoned as he turned and walked down the hall and through a closed bedroom door. Two of the men rushed to open the door and search but the apparition had vanished. Previously unwilling to believe that ghosts exist, they were understandably shaken.

* * *

I WAS PROBABLY the most frightened the time someone or something tried to batter its way into the room where I was sleeping. I was alone in the house and confident that all the doors and windows had been securely fastened. I was awakened by the feeling that I was being watched. I turned on lights and looked around. I found nothing amiss but I could hear a slight rustling sound.

I called Chris Townsend, the detective who had helped with the investigations, and told him what was happening. He tried to get me to leave the house immediately but I refused. I hated to move at all, especially to open the doors.

When the noise and the uncanny feeling of being watched continued, I moved into the bathroom, piling blankets and pillows into the bathtub where I intended to sleep. I moved in my telephone too on its long extension cord. The bathroom had a heavy door with a good lock and a strong chain lock on the inside.

I tried to read, then dozed off only to be awakened by the rustling noise outside the door. Then the door rattled and the knob turned. Suddenly the key flew through the air and landed inside on the floor as if it had been punched out by a sharp blow. I was too petrified even to scream.

The door cracked open, held now only by the chain. It crashed against the chain, closed, then battered against it again.

I remembered the telephone. Frantically I started dialing the police to get Sergeant Johnson. Suddenly the phone began to slip away from me as if someone were pulling on the cord. I crawled along the floor with it, dialing as I moved. At last my friend Mike Johnson answered.

"Get over here fast!" I screeched. That's all I had time to say before the line went dead.

If Sergeant Johnson didn't arrive in time I knew I had two alternatives — to confront whatever was outside my door or to open the bathroom window and drop 13 feet to the ground.

The door continued to jerk and rattle until a patrol car roared up in the driveway below. The would-be attacker apparently heard it too, for no further attempt was made on the door.

I don't know how the officers got into the house but they

came bounding upstairs yelling my name. I collapsed in relief. They searched the house but found no evidence of an intruder other than the obviously strained lock chain anchor on the bathroom door.

Changes in my family situation and in vocational pursuits necessitated my selling the Great Gray Barn and moving soon afterward or I probably still would be battling those spooks. I often wonder if they manifested to me because of my psychic sensitivity. Were they the perverted attentions of spirits who really had it in for me?



UNDER ATTACK?

IF THE Tabors at 630 28th St., San Francisco, Calif., felt as if their home were under attack, they had good reason, reports the *San Francisco Chronicle*. Early on the evening of February 29, 1972, the five-room house began to shake. Margaret Tabor blamed an earthquake until she discovered a large U-Rent trailer blocking her front door. The vehicle somehow had come loose from its moorings 50 feet up the hill, rolled through the Tabors' fence and hedge and wedged itself against the house. The tremor was severe enough to knock over three lamps in the house next door belonging to Phil Johnson.

Traffic officers Hank Hogue and Jerry Foster investigated and ordered the trailer removed. But runaway vehicles are common in hilly San Francisco, they told Mrs. Tabor.

Her husband Owen heard about the incident when he returned from work shortly after midnight. As his wife was describing it, there was a crash and the house shook again. This time a red Cadillac was wedged up against the house in the same spot the trailer had stood five hours earlier. The driver of the car had lost control and the vehicle had rolled over the Tabors' fence and hedge. Officers Hogue and Foster had more trouble calming the Tabors after this second incident. The Tabors began to suspect a conspiracy by their hippie neighbors up the hill but the two policemen joked that perhaps "the full moon" was to blame for the incredible coincidence.

"Weird," muttered Hogue to his partner as they strolled up the hill to their police car. "It could never happen again in a million years."

Just then the men heard a popping noise from their prowl car and the auto began to sway. When they reached the car, they found that the emergency brake had just snapped loose. They calculated that if the car had started to roll, it would have headed down the hill, through the fence and over the hedge right into the Tabors' tan stucco house.

During a spectacular flap last July and August numerous witnesses scattered over the central part of Kansas reported odd flying fireballs or flashing red and green lights.



By Hayden C. Hewes

UFOs over Kansas

SOMETIME AFTER midnight on August 19, 1972, John Caulkins, assistant manager of Nickerson Farms Cafe near Colby, Kans., was awakened by barking dogs at his home in Gem, nine miles east of Colby. A few moments later he called the Colby police to report that he had observed "a thing or a couple of things hovering over the horizon" flashing red and green lights. The UFO report was relayed to the Thomas County sheriff's office and dismissed.

Not long afterwards Colby Police Sgt. Paul Carter began his early morning patrol and about 2:07 A.M. saw an object with bright red and green flashing lights come from the northeast and pass toward the southwest over Colby. He set out in pursuit. Sergeant Carter later told International UFO Bureau investigators that he followed the UFO for



Capt. John Banninger of Dighton, Kans., spotted UFOs over the town on at least six different nights during March and July.

about two miles before it stopped. While he was in pursuit he radioed his fellow officer Dennis Brown who was returning from cruising in the Gem area. Carter said that the object was about "seven or eight city blocks" ahead of him as he chased it southward down Country Club Drive and that he attempted to photograph the UFO with his Polaroid camera.

The UFO paralleled the county road south and then abruptly stopped and hovered over a plowed field. Sergeant Carter pulled his patrol car off the sandy road near the Interstate 70 overpass two miles south of Colby and saw a huge disc-shaped object 30 or 35 feet long hovering about 100 yards away.

"I watched this object for 15 to 20 seconds," explains Carter. "All the time it was flashing red and green. It resembled a cereal bowl turned upside down and it was about 35 feet wide and about 18 to 20 feet tall."

Suddenly the object began to glow with a white light so bright that Carter no longer could look at it. The UFO so illuminated the field that Sergeant Carter could see several jackrabbits sitting nearby. As the UFO shone brighter and brighter "a little white stuff" appeared to drip from it but Carter did not see this material touch the ground.



Colby, Kans., Police Sgt. Paul Carter (left) and Officer Dennis Brown inspect field over which UFO hovered on night of August 19, 1972.

After approximately eight minutes, at about 2:15 A.M., without warning the UFO "made a whooshing sound and went straight up into the sky, with the intense white light going out as it lifted off." The "whooshing sound" could not be heard after the initial blast-off. Within three seconds the UFO was too high to be visible.

Officer Dennis Brown was approaching Carter's position from the northeast. His view was blocked by a slight hill but he

could see a glow of light coming from behind the hill. He had almost reached Carter's position when the UFO made its rapid ascent. But after about 20 seconds the UFO rapidly descended into sight again. Both Brown and Carter now could see the craft flashing red and green lights and Officer Brown attempted to photograph the UFO with his Instamatic camera,

Then the multi-colored flashing object headed southeast from Colby toward the Mingo interchange on Interstate 70 about 10 miles away. At 2:21 A.M. Officers Carter and Brown contacted the police at Oakley, Kans., 20 miles from Colby, and asked them to be on the lookout for a UFO heading their way. Less than a minute later Oakley police authorities spotted the UFO three miles outside of town.

Officer Earl Wood, Jr., said, "There appeared to be six lights on the object, the three to the rear being white and the three to the front being either amber or red and green." Wood added that the colored lights "continuously flashed from dim to bright. There was no trouble identifying that it was a circular object." Wood also saw something fall from the UFO but said it disintegrated before it hit the ground.

After hovering in plain view for five minutes, at 2:27 A.M. the UFO moved north and out of sight of the Oakley policemen.

During this time police in Colby received several reports from citizens who could see a UFO. John Caulkins, the first man to spot the UFO, now reported "two or three objects" were moving about near Gem, Kans., "making weird noises." Colby Officers Carter and Brown drove towards Gem to check out the reports.

Upon arriving at Gem Carter and Brown found the UFO had indeed returned and was again flashing multicolored lights. While watching the UFO from outside their patrol cars the officers tried an experiment. "We extended an arm," explained Carter, "locking it and bracing it against the car roof and sighting the UFO over an extended thumb." By watching the UFO in relation to this fixed point both men reported that the craft appeared to sway in the air while it hovered.

Soon the UFO again moved away from Gem towards Rexford about nine miles to the northeast, where again it stopped and hovered. Officers Carter and Brown followed it but already were beyond their legal jurisdiction and decided not to pursue the UFO farther. However, they continued able to see the UFO in the distance and observed it for "several hours." While watching it they also saw

between four and eight smaller objects zipping through the night sky.

"The smaller lights moved from the west to the east and back again," remarked Brown, "sometimes moving from one horizon to the other in less than five seconds."

At 5:00 A.M. these smaller UFOs began flying in formation, forming patterns of circles or squares, then scattering and regrouping.

Shortly after this Sergeant Carter talked to an unidentified Missouri couple who had been traveling down Interstate 70 when the sky ahead of them "suddenly lit up" and an intense white light swept down the highway, nearly blinding them, before passing overhead at a high rate of speed. At first the couple thought a commercial airliner was attempting an emergency landing on the highway. But a later check of fields in the vicinity of their sighting showed no sign of a landing.

The Instamatic film taken by Officer Brown was rushed to Hays, Kans., for processing but came out blank. Sergeant Carter told investigators, "I got one half-decent picture . . . but any skeptic could tear it apart in about 10 seconds." The print, Carter explains, shows something resembling a car headlight but there is nothing to indicate the scale. The photo has even been blown up to poster size but "all you get is a bigger object," he says.

Sergeant Carter summarized his reactions to his sightings by saying, "I was a firm nonbeliever until seven minutes after 2:00 but I found I could change my mind pretty fast."

* * *

THE UFO sighting by Carter and Brown was far from the first in central Kansas. A similar craft was spotted in the Dighton, Kans., area in late 1971. At first the sightings attracted little interest, explains Dighton Police Chief M. R. Shelton. The police assumed the craft was a military plane taking infrared photos "to check feedlot runoff." When sightings persisted into 1972, however, police began keeping records of UFO appearances. Daniel Garcia of the International UFO Bureau kept in touch with Dighton officials by phone and letter and finally visited Dighton on August 12 and 13, 1972, to interview witnesses.

Chief Shelton told Garcia that the unidentified craft "appears round and is red-orange in color. It hovers about 50 feet off the ground and appears about 10 miles west of Dighton," he said. The UFO seemed intelligently controlled and changed its position whenever police officers

tried to investigate. "The thing will remain stationary until an investigating officer radios another unit about it," explains Shelton. "Then it begins to move away. Every time we transmit it moves."

Capt. John Banninger confirmed Shelton's statements. Banninger first saw an unusual light northwest of Dighton on March 22 at about 10:20 P.M. Ten minutes later he reported this by radio and the UFO moved rapidly to the west, going out of sight in less than four minutes. The same thing happened when he spotted the light two days later on March 24 at about 10:15 P.M. As soon as he radioed in a report the UFO took off westward. His next sighting was on July 5, 1972; this time the light disappeared into the clouds before he could report it.

Two nights later on July 7 Banninger again spotted the UFO southwest of Dighton at 4:45 A.M. It sped west as soon as he reported it. The UFO reappeared at the identical time two days later. This time, however, after Banninger called in the report at 5:08 A.M. the police dispatcher radioed the police in Scott City, 24 miles to the west. Scott City Officer Reginald Ford saw the UFO coming from the east but then it abruptly halted, retreated eastward again and then disappeared to the south. Officer Banninger described the light as the "blue-white cast of an iodine quartz light varying to a peach-colored glow."

Dighton was in the path of a "bright flashing multicolored craft" which flew across central Kansas on August 15. UFO reports that night began at 10:30 P.M. in Hays, Kans., when unidentified citizens began phoning Police Dispatcher Jim Girvan to report a "red glow, making no sound and remaining almost motionless" over the northeast part of the city. An unidentified member of Police Unit 183 watched the UFO and later reported, "It's just like someone turned the switch off and it just disappeared."

The next UFO report came from Russel, Kans., 25 miles east of Hays. At 12:03 A.M. Russel police watched an unidentified light head west towards Hays. At 12:34 Lt. Ralph Augustine and Officer Dave Wasinger of the Hays police spotted the UFO northeast of the Hays airport, lost sight of it momentarily and later saw it again near the KAYS radio tower.

At 2:33 A.M. police in Ellis, Kans., 15 miles west of Hays, saw the UFO circling the town at "about 5,000 feet high." At 3:11 Ellis Police Unit 28 saw four UFOs. The single UFO apparent-

ly continued westward and at 3:35 A.M. was seen over Dighton by Officer Banninger and Rodney Lance who was with him this time. Both men watched the craft as it headed west over Dighton and disappeared, all within about two minutes.

Banninger reports, "From the front it appeared red and green. As the UFO passed directly overhead the green lights were lost. On the underside were two red lights towards the front and two white lights towards the rear. Based on the configuration of the lights the object seemed to be triangle-shaped and about 1500 feet in the air."

At 3:43 A.M. residents of La Cross, Kans., saw the UFO pass westward from Hays toward Libenthal. At 4:01 it was reported at Yocemento. Over the next three days UFOs were seen at Ellsworth, Plainville, Stockton, McCraken, Lyons, Ellinwood and Great Bend, Kans.

* * *

COULD THESE many reports be due to suggestion or some sort of mass hysteria? Girvan tended to dismiss this explanation, pointing out that the first public announcement of the UFO sightings came over Colby radio station KAYS at 6:00 A.M. on Wednesday, July 16, hours after multiple sightings were reported the previous night. Girvan also pointed out that multiple witnesses to some of the sightings all reported the same thing.

Although the Kansas sightings in July were the most striking, International UFO Bureau collected reports during July and August over a 10-state area of the midcontinent.

We can only speculate as to the motivation for all this UFO activity. The purpose appears to have been peaceful reconnaissance of some sort and it is interesting that many sightings were near water reservoirs.

UFO researcher Kenneth Larson suggests there might be a connection between the concentration of sightings in central Kansas and America's geographic center. But he does not elucidate this concept.

Perhaps someday we will understand the purpose of the UFO visits but for the moment we can only agree with the observations of Colby Police Officer Carter who said, "You'd think we were maniacs except for all the people who saw this. It's true; that's all I can say about it."



The Strange Story of the YELLOW BIRD



Did the bird in King Tut's cartouche portray a predestined victim of his infamous curse?

By Luise Sheridan

IT IS WELL known that misfortune befell a number of persons who dared penetrate King Tut-Ankh-Amen's tomb, thus lending credence to the widely-publicized "curse of King Tut." It is not so well-known that one of its victims was a tiny yellow canary.

The "curse" has been a subject of controversy for 50 years and many authorities have stated repeatedly it is only idle superstition. Be that as it may, Prof. J. C. Mardrus, a French Egyptologist, insists the tomb was protected by a curse he found graven on a tablet at the entrance. He called it the "Stela of Malediction" and translated it:

*"Let the hand raised against my form be withered! Let them be destroyed who attack my name, my foundations, my effigies, the images like unto me."**

Most mysterious of all the strange happenings that harked back to the curse was the fate of a pet canary. Howard Carter, the Egyptologist who discovered the tomb, loved to stroll through Cairo's colorful old bazaars. One day, haggling over the price of an object, he was stopped short by the pure trilling notes of a birdsong. Listening entranced,

*See "The Curse of King Tut" by Virginia Stumbough, April-May 1952 FATE.

he asked to see the bird, a yellow canary, and immediately determined to buy it. However, the tradesman refused to part with the warbler until Carter offered a fantastic sum. Happily he returned to the Valley of the Tombs of the Kings at Thebes carrying his newfound prize. The voice of the flaxen-feathered songbird filled the air. She sang constantly and was silent only when sleeping or eating.

Carter discovered the tomb of King Tut-Ankh-Amen on November 4, 1922, and soon thereafter he carried the bird inside. Immediately a change came over her. When the vault was opened she fell silent in midsong and resumed singing only when the door was closed. Later, when the seals of the guardian statues were broken to reveal the burial chamber, again her voice was stilled — until the entrance was reclosed.

The day the sarcophagus lid was raised Carter left the canary at home. All his attention was centered on his first sight of the body of the young monarch which had lain undisturbed for 32 centuries. On King Tut-Ankh-Amen's brow lay a golden diadem with vulture and sacred asp, symbols of the gods of Upper and Lower Egypt. Gold covered each toe and finger and on either side of the body were the wings of a sacred bird. His magnificent death mask of massive gold with eyebrows and eyelids of inlaid lapis lazuli was an admirable portrait of the young Pharaoh. Stripes of blue glass laid in gold formed his magnificent headdress.

At the moment the inner tomb door was opened, the canary — at home in her cage in Carter's garden — fell silent. According to all Carter could learn from the servants whom he later questioned repeatedly, almost simultaneously with the bird's silence, a serpent slithered into the garden and struck the bird in its unguarded cage.

The curious behavior and grotesque death of the canary remain an insoluble mystery. Had the tiny bird sensed danger and death in the ancient tomb?

To add to Carter's bewilderment, when he deciphered the inscription identifying the burial chamber, he was astonished to read: "Chamber of the Yellow Bird."





In preparation for her public recitals of Chopin's music Mrs. Harms practices up to seven hours a day at the piano.

With almost no musical training Karen Harms of Copenhagen performs intricate new compositions dictated by the spirit of the long-dead Polish composer.

An 80-Year-Old Grandmother Insists

CHOPIN Guides Her Hands

By Jim Kenner

AN 80-YEAR-OLD woman who communicates with the spirit of Frederic Chopin has stunned European music critics by performing in public concerts the great composer's "new" works — although she has had almost no musical training.

Mrs. Karin Harms of Copenhagen presented several recitals in Denmark in 1971 and 1972 which left critics amazed. They say that her pieces seem to be authentically those of the great Polish-French composer who died in 1849.

Hans Voigt, music critic for the country's leading daily newspaper, *Berlingske Tidende*, told me, "Mrs. Harms knows quite a lot of the ways in which Chopin treated his music, the way he expressed himself in music. And after all, this cannot be a fraud from her side. The concerts she has given were not static. There was something there from the inspiration of Chopin,

something more than herself. She certainly seemed sincere to me."

Unable to offer any explanation for Mrs. Harms' ability to play such complex music when she can neither read nor write notes, Voigt concludes, "You never know about these things and so you must not reject what you do not understand."

Articles about Mrs. Harms in mass-circulated magazines aroused my interest and led me to visit her. She is a pensioned widow and lives in a small apartment. She has tremendous energy and spends many hours a day practicing on the piano. She admits she has no technical understanding of music. She once took piano lessons for three months — 48 years ago. Yet she now plays intricate etudes, polonaises, mazurkas, sonatas and other complicated works — all Chopinesque music which requires subtlety and technical skill.



Piano virtuoso-composer Chopin died in 1849 at the age of 39.

Mrs. Harms told me she has been in contact with Chopin for about nine years. "He talks to me," she said, "and we practice together and he dictates his compositions to me. Since I cannot read or write regular musical notes, we have worked out a system of letters which I am able to translate into music."

I saw some of the alphabetical "notations" written on manuscript paper. It's some kind of shorthand system she has devised which would have no meaning for anyone else. She often writes the beginning of the piece or enough to remind her how it goes and also notes down certain passages which would be hard to remember. Thus she really works mostly by memory.

Chopin prompted her to hold her first concert, she told me. "I was a bit nervous at first about playing before the public. I didn't want to make a fool of myself. But Chopin said the time

was right to present these new works."

Of course she hadn't any idea how to go about arranging a concert. But with Chopin prodding her, in May 1971 she telephoned Dr. Phil. Borge Friis, whom she knew only by reputation, and told him about Chopin's communication.

Friis is a pianist and music critic for the *Frederiksborg County Newspaper* and for the leading Jutland daily, *Aarhus Stiftstidende*. His version of her call is interesting. When I talked to him in October 1971 he said, "She phoned and told me about Chopin and how they were working together. I didn't know her and I must admit it certainly was a strange phone call. When she said that Chopin had advised her to telephone me I was naturally skeptical but I must say that she has a charming manner. She sounded sweet and genuine.

"Although her story was strange, almost unbelievable, I didn't discount it entirely. Certain types of psychic phenomena are true and valid, I think, and no matter how small the chances might be I do not think anyone should deny the phenomena offhand."

Soon thereafter Friis and an associate arranged to hear Mrs. Harms play. His associate was Knud Cornelius, the cultural editor of *Frederiksborg County Newspaper*. After the audition the men decided that Mrs. Harms should have a chance to play the new Chopin works before the public. Friis arranged her first concert for November 25, 1971, at the Frederiksborg Cultural Center in Hillerod, a city a few miles north of Copenhagen.

It was acclaimed a "big success" and according to the Center's concert manager Jens Sondergaard, "It was one of the most interesting and unusual concerts we've ever held here."

Her second performance on December 21, 1971, at Odd Fellow Palaeet, a Copenhagen concert hall, was arranged and sponsored by Denmark's Society for Psychical Research and was attended by the members of the society as well as the public at large.

"Seen entirely pianistically," wrote Hans Voigt in his critique in the *Berlingske Tidende*, "Mrs. Harms' presentation was impressive in many ways. Chopin's melodic phraseology, tonality and certain sides of the emotional quality which mark his productions were remarkably well-performed. . . ." The Copenhagen daily, *Politiken*, commented, "Chopin was unmistakable in these works."

Such newspaper accounts and hundreds of friendly congratulatory letters Mrs. Harms received make it evident that the concerts went off very well and left the audience impressed. International magazine and newspaper reports soon generated interest throughout Europe in the 80-year-old great-grandmother's communication with Chopin.

Povl Strube, the founder of the Society for Psychical Research in Denmark which now has 1700 members, says, "Mrs. Harms probably was born with this extrasensory awareness. We've known about her for many years now. Her ability to play posthumous compositions by Chopin seems quite genuine.



Karin Harms receives many friendly letters of congratulation after each of her public performances.

* * *

CHOPIN first entered Mrs. Harms' life when she was only five years old. She heard one of his waltzes, a sad one, being played.

"Suddenly something strange happened," she recalls. "Time seemed to be flowing around me as if the years, the centuries, were streaming by. Memories of the past, of things far outside the world of a child, welled up within me as I listened to his music."

However, that long-ago incident scarcely prepared her for what was to come. The only manifestation of her psychic abilities, she says, has been this communication with Chopin which began in 1963.

"I'm not a trained pianist. I do not understand anything about theory or technique. Besides my hands are rather small. It is difficult for me to reach a full octave. Yet for some reason I seem to have been chosen by Chopin to bring out those works

which he had not completed at his death."

She says Chopin is frequently with her when she practices and that he is kind and patient.

Some spectators remark that her hands seem to fly over the keyboard without effort and sometimes she seems in a trance while performing. But Mrs. Harms says, "Chopin does not interfere with my fingers. I asked him once, 'Why don't you play through my hands?' He replied that it was up to me to work hard and win credit for these performances. 'After all, I'm already famous,' he added."

* * *

MRS. HARMS' performances stump the experts. Music critic Dr. Friis says, "I have listened to Mrs. Harms playing the piano and her style is indeed Chopin-like. She has musical talent and she interprets Chopin well. The audiences at her solo concerts were deeply impressed. It is certainly amazing that she can play this way with only three months of formal piano lessons. I've been a critic for many years now and I must admit that I've never come across a case like this before."

When preparing for a concert Mrs. Harms keeps up a long rigorous program, practicing up to seven hours daily. She plays only *new* music Chopin has given her. "There are already thousands of records of his old works available. My job is to present his new music to the world and this is what I must concentrate on." She does not give the compositions special names but simply calls them mazurkas, etudes, polonaises, marches, etc. When I last saw her she had some 24 new works in preparation, some to be presented in recital in Copenhagen in the fall of 1972 under the sponsorship of the psychical research society.

On the occasion of our last meeting I mentioned that I had heard comment that when she gave her first concert the hall in Hillerod was packed full — except for one single empty seat.

"It wasn't empty," she replied. "It was reserved for Frederic Chopin."



FILMED DEATH RECURS

BRITISH FILM director Basil Dearden was killed when his car left the road near Heathrow Airport just outside London and burst into flames. The 59-year-old director, whose films include "Women of Straw" and "The Caretaker," had just finished his last film, "The Man Who Haunted Himself," which centered around a crash on that same stretch of road. — *W. Ritchie Bennett.*

Our Occult Revival

The Old and the Nouveau Witch



PART TWO

What motivates modern youth to take up witchcraft or satanism as a faith and how deep are their commitments?

By Marcello Truzzi



Last month we dealt with the important revival of occultism and particularly its role in today's youth culture, with emphasis on the clearly predominant interest in astrology. As we shall see witchcraft and Satanism are running a very close second.

WITCHCRAFT and satanism follow astrology as the second most popular focus of current attention in occultism. The large number of recent popular books and articles dealing with these subjects attests to this upsurge of interest. (Often these publications are reprints of much older volumes.) Although witchcraft and satanism are commonly linked together, they actually represent very different belief-systems and each has an existing variety of forms. This variation is not surprising because broad differences over the question of the existence of the devil do exist among Christians. While 66 percent of the Roman Catholics in the United States apparently believe in the actual existence of the devil, only six percent of the Congregationalists, 13 percent of the Methodists and 31 percent of the Presbyterians believe in his existence. The Southern Baptists (92 percent) are the only major group that seemingly remain solid in their belief in an actual devil.

The alleged difference between so-called *white* versus *black* magic is one major distinction discussed in much of the occult

literature. White magic is supposed to be the use of magic for socially beneficent ends; black magic is supposed to be the use of magic for malevolent ends. Even though some ritual forms of black magic clearly involve calling upon such malevolent forces as the devil or his demons, most magicians basically view magic as a value-free "technology-of-the-supernatural" (supernormal is a term preferred by many magicians). They believe their own motives determine whether their use of magic is for good (white) or for evil (black). As one of my traditional white witch informants put it, "Magic is like a knife. A surgeon can use it to perform an operation to save a life or a madman can use it to murder someone."

Contemporary witches usually do not consider themselves satanists. Satanism is basically the worship of the Judeo-Christian devil which is at times only a symbol and at other times very literally real. Varying degrees of fundamentalism exist among satanists. Practitioners in witchcraft do not usually view themselves as an heretical offshoot of Christianity but satanists do view themselves, either literally or symbolically (since many satanists are atheists), as members in league with the Christian's devil. Most witches perceive witchcraft as a folk tradition of magical beliefs. Many if not most of them further perceive it as an ancient pre-Christian fertility religion that the Christian churches sought to suppress, primarily through the Catholic inquisitions and the Protestant witch trials. They believe that their religion became misrepresented and distorted as an heretical worship of the devil. On the other hand, satanists often do constitute a kind of inverted Christian sect. And oddly enough most of history's satanisms seem to be direct outgrowths of the Christian churches' misrepresentations of early witchcraft practices. The inquisitors so impressed some individuals with the fantastic and blasphemous picture of satanism that they decided they would "rather reign in hell than serve in heaven."

Several different varieties seem to depict the nonheretical, nonsatanic or white witches. The important division to the sociologists is between those witches who are individual practitioners and those who belong to organized witch *covens*. Most frequently encountered, the former variety represents the independent or solitary witches who can be further subdivided into two somewhat oversimplified classes: (1) one represents those who, having learned the secrets of the art

through some special kinship-relation to another solitary witch, practice witchcraft as a culturally inherited art; (2) the other represents those who, having invented their own techniques or having obtained their practices from the occult literature, practice witchcraft as self-designated witches. My investigations show that the vast majority of witches are in the second class. They belong to no organized group and have obtained their knowledge from their readings and conversations with others uninitiated into coven-held secrets. The typical person of this class is a young high school- or college-age girl who, for a variety of reasons, designates herself a witch to her peers; because her status is attractive to her friends but elicits fear in her enemies it produces many social rewards for her. Yet this type of witch is "illegitimate" in terms of the very criteria that she herself may accept for being a witch. Most of the major works on witchcraft state that before one can become a true practitioner of the craft he must be initiated into a coven and learn the group (coven) secrets. These secrets are not available in such public works as the occultism volumes in public libraries or occult bookstores. Of course, numerous books allege to give such group secrets but all coven witches I have interviewed and whose interviews I have read deny this.

Organized white witch groups are of a number of varieties. A rather clear division seems to exist between the witch covens formed before and after the 1951 repeal of witchcraft laws in England and especially after the 1954 publication of the late Gerald Gardner's first book on witchcraft. Gardner's works were very influential in British occult circles and many contemporary witches, sometimes called Gardnerites, received their credentials through Gardner's Witchcraft Museum on the Isle of Man. Gardner apparently ran some sort of diploma mill for witches. He either initiated or was associated with many of the "professional" British witches who have been publicized in the United States.*

The question of legitimacy among British witches still rages, each accusing the other of concocting his own rituals.

The much-publicized witch Monique Wilson, who with her husband inherited Gardner's museum, stated in 1968 that she

*Because of Gardner's success at least five other witchcraft museums now exist in Great Britain and the United States. An American Gardnerian witch-anthropologist runs one of these, the Buckland Museum of Witchcraft and Magick.

holds a secret register of covens existing around the world. This, however, seems to include only the Gardnerite covens which, according to Mrs. Wilson, numbered several hundred at that time. In 1969 another well-publicized witch, Sybil Leek, told me she estimated that approximately 300 covens were operating in the United States. The fact is that covens, especially those in existence before 1951, have little communication with one another. Members sometimes migrate and join or begin a new coven but no central hierarchy or witchcraft organization exists. Except for Mrs. Wilson and Mrs. Leek most witches know little about those in other parts of the country or world. These women are somewhat unusual because their extensive publicity and travels have brought them into contact with a great many witches wishing interaction with them. It is, therefore, impossible to obtain any sort of accurate estimate of the number of covens now in operation. Because a great number of new covens did begin after 1951 they appear to represent the bulk of the *known* witchcraft groups about which we read today. More may exist but I did locate three pre-1951 covens in Michigan and thus I estimate that at least 150 such traditional covens probably exist in Great Britain and the United States.

According to Margaret Murray the maximum number of persons in a coven is 13. Thus Great Britain and the United States together probably can claim no more than 1,950 coven members, a rather small part of the mass market currently devouring the many marketable witchcraft items and books. Coupling the coven members with the solitary witches (many of whom are really not very serious) still leaves us with a relatively small number of witches in the United States, the maximum being probably less than 3,000. Like the interest in astrology, the popular interest in this form of occultism is very superficial. Like astrology, witchcraft represents a play-function for the major portion of its current popular audience.

Satanists also represent two distinct types: the solitary agents and those operating in groups. We know next to nothing about the former. If some individuals believe they have made contractual arrangements with the devil it is understandable that they might not wish this widely known, particularly if they are doing evil things. There are at least four major varieties of satanic groups. The first and probably least frequent variety follows some nonheretical (to them) interpretation of Christianity in

which Satan is perceived as an angel still to be worshiped. They may follow some sort of Gnostic tradition.

A second variety, about which one can read a great deal in the "soft-core" pornographic literature, consists of sex clubs that incorporate satanism and some of its alleged rituals. Here we find, as an attraction or embellishment, the celebrated but usually artificial "black mass." Many of these groups are sadomasochist clubs or flagellation societies.

Probably more prevalent is a third variety of satanic group which is an outgrowth of the current narcotics or "acid culture" now found in various parts of the country. Epitomized by the much publicized Charles Manson group that were convicted of killing Sharon Tate in 1969, this sort of group has received much publicity. It is, however, rarer than the newspaper headlines would lead us to believe. More importantly, most of these groups are almost completely untraditional and make up their brand of satanism as they go along. Like the sex club, their central focus is not occultism at all; it is narcotics. Ironically, many traditional satanists complain that sex and acid cultists give a "bad name" to "real satanism."

Clearly dominant today the fourth variety of satanic group consists of the members of the Church of Satan* in San Francisco. High Priest Anton Szandor LaVey founded this church which is in fact a church, not a cult.** Only LaVey knows the exact number of members in the Church of Satan but he has stated that over 7,000 are contributing members. He gave this figure before mid-1969. Since then LaVey's book *The Satanic Bible* has had national circulation and two movies that feature the Church of Satan have been released. The figure of 7,000 appears reasonable if not conservative for several reasons: because LaVey does remarkable public relations work and because the movie *Rosemary's Baby* with which he was associated has been a great success the Church of Satan has received vast international publicity over the past five years.

Although the church still depends heavily upon the charisma of its founder it is hierarchically governed and now has two churches (Grottos) in the Bay Area plus a number of still secret (to the general public) branches scattered around the

*Founded in 1965 the church claims that it really represents a direct connection with the authentic satanic traditions of the past.

**The government has given the Church of Satan legal recognition of its church status for tax and other purposes.

country. Because contributing members pay an initial fee of $20 for their lifetime membership the church has had a relatively prosperous economic beginning.

The Church of Satan defines magic as "obtaining changes in accordance with one's will" and perceives of magic not as supernatural (i.e., forever scientifically inexplicable) but simply as supernormal (i.e., not yet fully understood by science but amenable to eventual explanation). The church actively rejects spirituality and mysticism of any sort and espouses an elitist, materialist and basically atheistic philosophy. Satan constitutes a worship of one's own ego. Unlike most atheisms, the position of the Church of Satan is that these symbolic entities are powerful and indispensable forces in man's emotional life and necessary for the success of greater (Ritual) Magic.

The Church of Satan takes a position of extreme Machiavellianism and cynical realism toward the nature of man. Its major feature, however, is its emphasis upon the importance of myth and magic and their impact in a world of people who still can be manipulated through such beliefs and emotions. These satanists, then, are the *ultimate pragmatists.*

This predominant form of satanism does not represent a new mysticism at all. It not only denies the existence of anything supernatural or spiritual but it even condemns narcotics, hallucinogens and other agents that might act to separate rational man from his material environment. These satanists do not seek escape from reality; they wish to control reality and are willing to use all forces — including irrational elements — that will help achieve their desired ends. Unlike the acid culture satanists who seek identity through mysticism and other levels of "consciousness" these satanists are much opposed to the hippie culture of acid and altruism. As a result many conservative, authoritarian, anti-hippie persons are strongly attracted to the Church of Satan although it has no political ideology or preference for a particular economic system. In some of the recent church literature a rising note of appeals to patriotism has occurred.

I argue that, like those interested in astrology, the major followers of satanism represent not a search for a new spiritual meaning but only a disenchantment with our pedantic religious orthodoxy.

HOW ARE WE to assess this rising tide in interest in the occult?

I have shown three major facts in this paper. First, the interest in the occult is multidimensional, not the simple integrated and consistent "bag" that many, especially writers in the popular press, have described it to be.

Second, many persons involved in following today's occultisms are not simple identity-seekers as some have portrayed them; these occultisms serve a variety of functions quite apart from offering new normative structures as an escape from disorientation, anxiety and isolation.

Third, most of those involved in the current occult revival have a relatively superficial connection with it. For most Americans it is a leisure-time fad of popular culture rather than a serious religious search. I believe we may rightfully refer to the mass version of occultism as *pop religion.* I argue that it shows a playful contempt for what many once viewed (and some still do view) seriously. I further argue that the current mass interest in occultism represents a kind of victory over the supernatural. We are seeing a demystification process of what once were fearful and threatening cultural elements. Most significant is the playful attitude of most of the persons involved. What in the past were fearful, dark and awe-inspiring secrets known only through initiation into arcane orders now are fully exposed to the eyes of Everyman.

Years ago few persons would have dared to enter an allegedly haunted house. Now an allegation of haunting brings a rush of inquisitive teen-agers who desire to spend the night just to see the ghost. Would it be proper to interpret this interest as a renewed belief in ghosts? It is precisely because we no longer believe in the fearsome aspects of the occult that we are willing to experiment with them. Most of those who would willingly draw a proper pentagram on the floor to invoke a demon would do so precisely because they do not believe that some devil's emissary who might pluck their souls down to hell will visit them. If we fully believed in demons we certainly would not dare to call them up.

This assessment does not deny that the number of true believers in the occult has grown. Nor does it deny that other nonoccult phenomena which indicate a growing number of persons seeking new religious meanings have occurred.

Certain mundane factors however, were bound to cause an increase in occult activity: (1) the increase in our general population, (2) some disillusionment

with the dominant religions, (3) our lack of fear of the occult or involvement with it, (4) the present lack of social sanctions against involvement with the occult and (5) the increased highlighting of the occult by the revival itself.

I must stress that I am concerned more with the mass character of the occult than with its small but significant minority of serious advocates. As long as these *mass* phenomena represent a playful, nonserious confrontation with supernatural elements they also represent a possible purging of the old fears and myths still present in our society. The more we eliminate these old fears and myths the more we develop a naturalistic rationalism, a scientific view of our universe.

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FATAL PREMONITION FULFILLED

By Lorraine J. Carbary

A STACK of Father's Day cards and gifts from his three children and two grandchildren awaited 60-year-old James W. Cox of Miami, Fla., on June 18, 1872 — but the former police chief of Sneads and Chatahoochee, Fla., had died early that morning just as he had foreseen in a dream.

Cox, the night service manager at a Shell Service Station at Seventh Avenue and 54th Street in Miami, awakened the afternoon of June 17 with the memory of a disturbing dream. In his nightmare, he told his wife, he had seen a robbery at his service station and had been helpless because his gun would not fire. So real was this premonition of impending doom that Cox could not shake his feeling of anxiety. To be sure his gun was in proper working order Cox and his son went to a canal behind their home and test-fired the gun several times.

Despite his uneasiness Cox went on duty and about 3:00 A.M. Sunday morning he was shot by two gunmen in a holdup. A single bullet through his head killed him instantly before he could draw his gun. A man seated on a bus bench across the street heard the shot and saw the two robbers flee on foot. A cabdriver who pulled up at the station a few moments later found Cox lying dead on the floor near the cash register. He ran to his cab and had his dispatcher call the police — who thus far have not apprehended the killers.

Instead of celebrating Father's Day the family of James Cox met with their minister to plan funeral arrangements for the man whose premonition of disaster came true.

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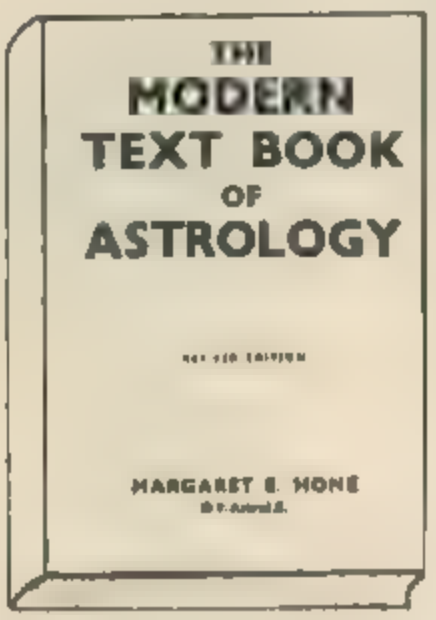
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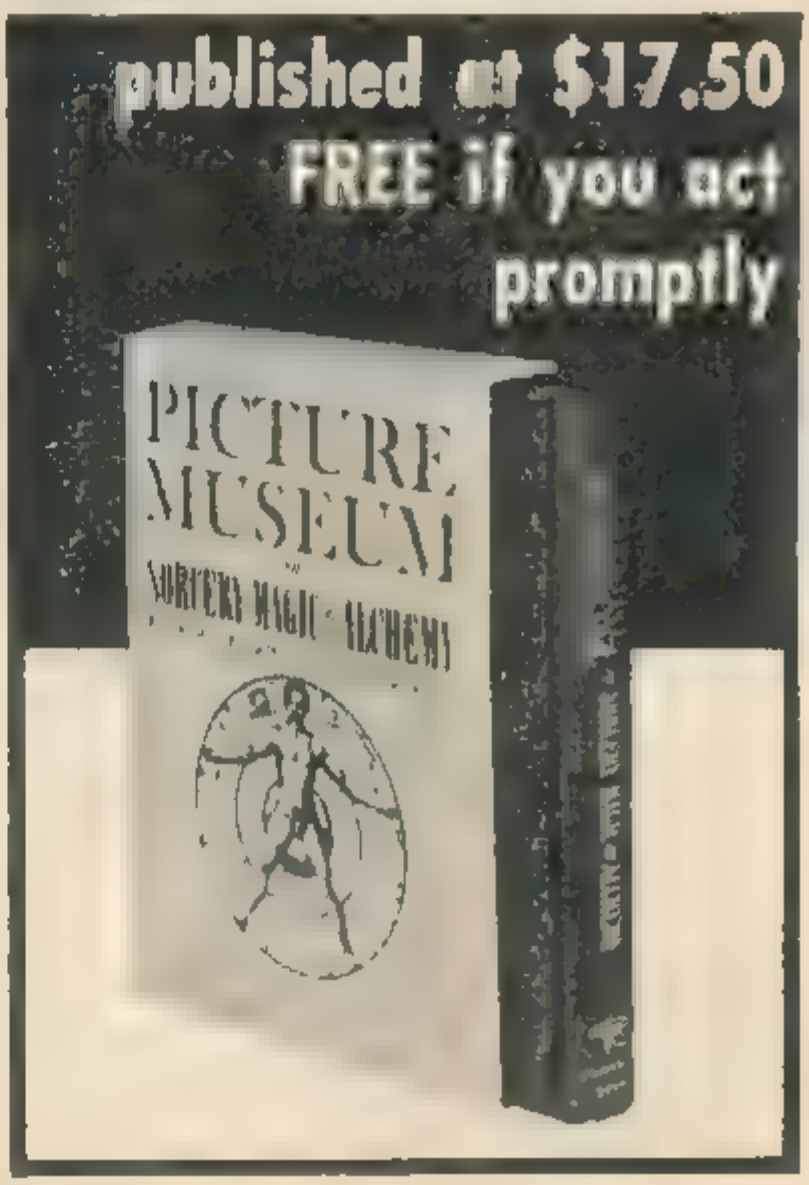
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THE RED GAS CAN

By John A. Zara

IN THE fall of 1933 my family moved to a farm in Three Rivers, Mich. The spacious house had all the bedrooms clustered opposite the living room. I shared one large bedroom with my brothers Edward, eight, and Walter, six. My father Walter, Sr., was a widower; our mother Helen had died of a brain tumor.

We explored every inch of our new farm and I found a half-empty can of gasoline behind the barn. I removed the cap and for the first time in my 10 years smelled gasoline. I placed my mouth over the opening and sucked in the gassy fumes. Suddenly I saw flashing moons, the earth turned on its axis and I felt my body being lifted to the sun. I don't know how long I lay behind the barn but I do remember I came to with a terrible headache that lasted through supper.

Several nights later as I lay in bed with moonlight streaming through the window I heard the rocking chair in the living room creaking. In the moonlight I could see my brothers asleep in their beds so I assumed it must be Father who was up. I got up to get a glass of water in the kitchen and as I passed the rocking chair I saw that it was empty but still in motion, creaking away. I quickly changed my mind about getting the drink of water and returned to bed where I fell asleep to the sound of the creaking rocker.

The next morning at breakfast I mentioned this incident to my father and brothers but they had heard nothing. My father asked if this was the first time I had heard the rocking chair at night. Yes, it was — but not the last. Finally one night the entire family heard the rocker but no one would get up. We laughed and scared each other to sleep.

A few days later when I was bored



John A. Zara

I went back to the little red gasoline can and inhaled the fumes again. I would watch red flashing moons and hear the sound of clouds scraping in the sky. I did not share this new-found experience with my father or brothers.

That night as I lay in bed listening for the rocking chair to begin its creaking a cloudy white form appeared in the doorway to my bedroom. Gradually the form materialized and I saw clearly it was my Mother. She gave me a Mona Lisa smile and raised her hand to wave her finger at me in a scolding fashion. Somehow I knew she was scolding me about the red gas can. I watched her slowly approach the bed and I pulled the covers up to my chin; my heart pounded wildly. In desperation I pulled the covers over my head and felt perspiration rolling down my face.

A gentle force slowly pulled the covers away from my face. I kept my eyes tightly closed. A cold light weight pressed against my body and I felt a cold tender kiss on my forehead. I had felt this same kiss so many times when Mother was alive — but then it had been warm. After what seemed like an eternity the weight lifted. I took a deep breath and summoned up enough courage to open my eyes. Now I saw Mother standing in the doorway, still smiling gently and her hand above her heart. Then gradually she faded away.

In the morning I told my father of Mother's visit only to learn that he too had received a visit from her. She had scolded him with her wagging finger and had placed her cold hands on his throat as if trying to tell him something. Then I told my father about inhaling the fumes from the gasoline can. We both went to the back of the barn and I showed him the can. He emptied the contents into a nearby stream and lectured me on the dangers of poisonous gas fumes.

I have seen my mother twice since then, once in Guadalcanal in April 1944 and once in Korea in October 1951. I believe our loved ones watch over us after they die and that Mother has appeared to me each time my life was in danger. — *San Antonio, Tex.*

HE TOOK MY PICTURE

By Dorothy Horta

I HAD heard many marvelous things about the Ouija board and in July 1964 my daughter Dale and I decided to try it. We sat in the living room of my home in New Bedford, Mass., placed our hands on the pointer and waited hopefully. Suddenly it began to move, slowly at first, then faster and faster until it seemed to race from letter to letter.

"This is Jay," it spelled. "Tonight I will come for your picture. I love you."

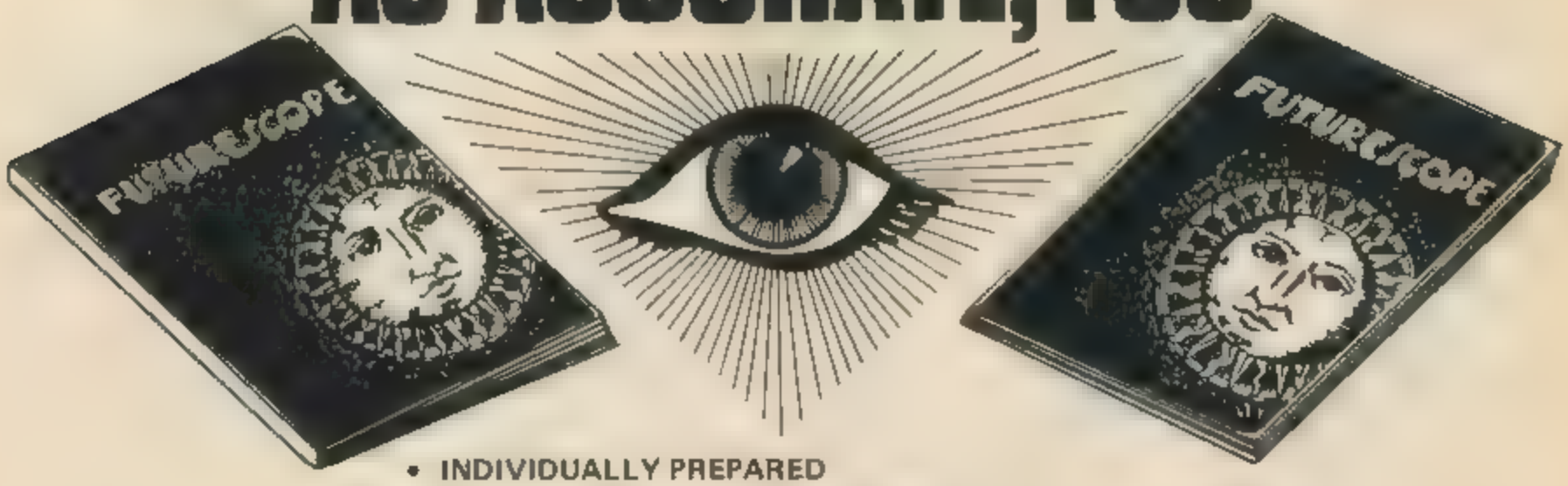
Then the planchette stopped and refused to move again. Jay Chandler was a dear friend who had died two years before. He had been infatuated with me and was particularly fond of a photograph of me that hung on my bedroom wall.



Dorothy Horta

Dale laughed nervously and pushed

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the board away. "Do you believe you actually contacted Jay?" she asked.

I wanted to believe but it all seemed unreal. "I don't know," I answered shakily. "I hope so."

That night as I was drifting off to sleep I heard someone moving around the room. I switched on the light only to find the room empty! I suddenly felt cold although the night was warm. I decided I must have been dreaming and reached out to switch off the light. Then I noticed something that did make my blood run cold. The spot on the wall where my picture had hung was bare! True to his word, Jay must have taken it with him, for we never have seen it again. — *New Bedford, Mass.*

TALK WITH MOTHER

By Billie Stearns

THE WHOLE family was broken-hearted when my beloved mother Lurleen Vickers died in August 1964. We were thankful that she had lived to see us all reach adulthood and that her painful illness was over but we would miss her terribly. My father George Vickers seemed to be the most grief-stricken of all.

About a year after her death Dad seemed to become a stranger to the family. He began to spend most of his time with Bill Wilson, an old family friend with a disreputable daughter Maxine. Soon rumors were flying around the little farming town that Dad was courting Maxine and not too long afterwards friends reported they planned to marry.

My sister Luella and I were heartsick to think how our mother would feel if she could know of such plans. But neither of us had the courage to ask Dad if the rumors were true.

One night in June 1965 I was telling my husband Jack how upset I was when I suddenly fell silent. When Jack asked if I was all right, I told him, "Hush, I can't hear what Mother is saying." In a twinkling I had

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been transported in my mind to my mother's grave and I was telling my troubles to her tomb. It seemed Mother came up out of her grave and sat down on the tombstone. She told me it was time for a talk.

She said that the next morning I was to send for Dad to come and have a talk. She wanted me to ask him point-blank if the rumors were true.

I protested, "But, Mother, I can't ask Dad this. I'd be terrified."

She laughed and said, "He could kill you but he couldn't eat you. He never hit you a lick in your life. Why are you all scared of him?

"Tell him I told you to ask. If he says that he is going to marry her, ask him if he realizes how bad a reputation she has. If he answers that he knows this but loves her anyway, I want all of you to hush and let him marry her in peace and try to accept her. Now go home and go to sleep. I have to visit Luella. She needs me too." The next instant I was back home with Jack again.

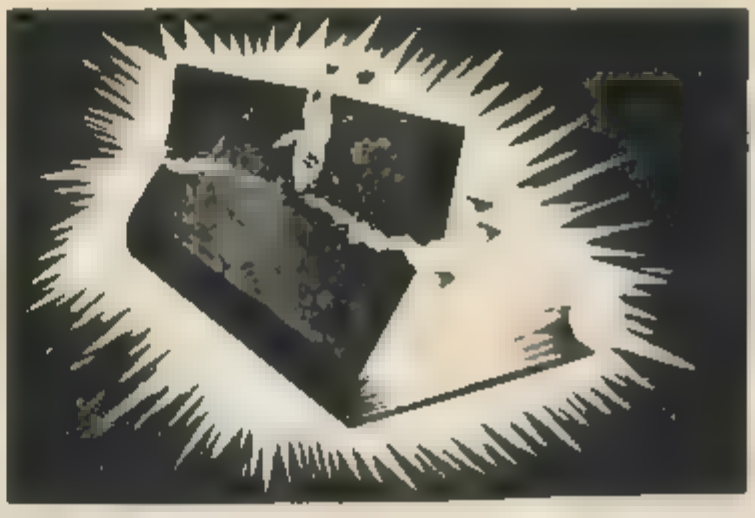
The next morning I sent for Dad just as Mother had suggested. He laughed and asked how I got up the nerve to talk to him. I told him about my visit with Mother and he didn't seem surprised at all. Then he said, "If you and the others have no more to worry about than that, then you are in good shape. I've always been friends with Bill Wilson and now that Lurleen is gone I need someone to talk to and so does he. Tell your brothers and sisters that your mother is the only woman I could ever love and want to marry. Now do what she told you and quit worrying over goofy things."

When I told Luella what had happened she told me of her experience. She was in bed worrying and all at once said out loud, "I wish I had someone to talk to."

Then Mother appeared and said, "Why not talk to me? Don't you

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To show me I was wrong Mother called my grandmother's house but got no answer. Later in the evening my mother received a call that Grandma was dead. She had fallen and hit her head against a table with such force that the blow killed her. Somehow Grandma had come to let me know she needed help. — *Madison, Tenn*



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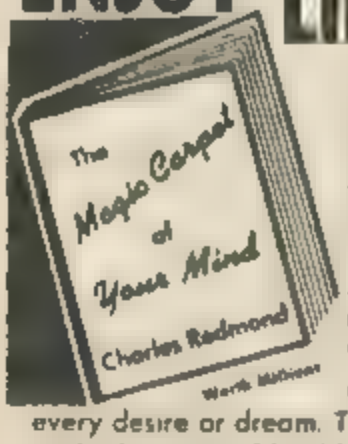
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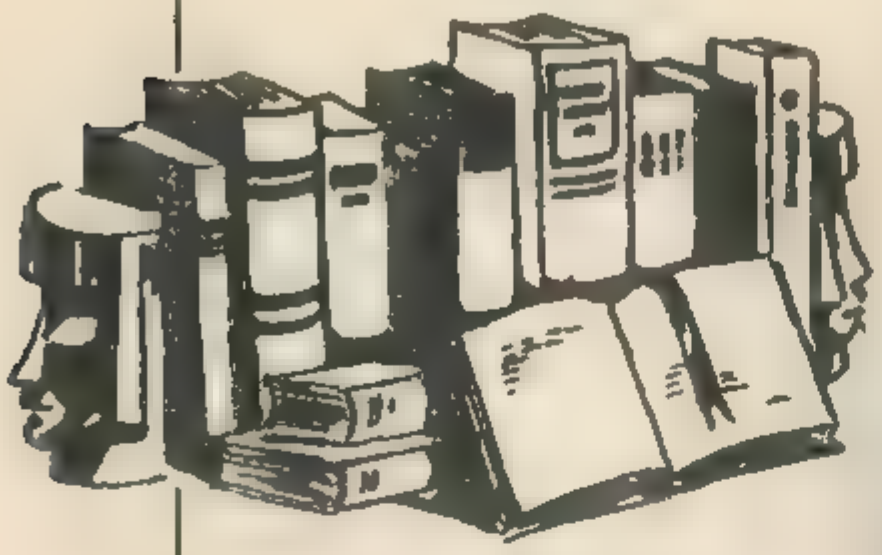
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NEWS and REVIEWS





David Techter

TALE OF TWO CITIES

AMONGST the flurry of psychic conferences held across the nation in recent weeks were two which convened close enough at hand for me to attend. In early October a Psychic World Conference, cosponsored by the extension division of the University of Wisconsin and the newly-formed Wisconsin Society for Psychical Research (135 W. Wells St., Rm. 300, Milwaukee, Wis. 53203) was held in Milwaukee. WSPR is largely the brainchild of hypnotist Steven Vind and began with some of his students. This conference was their first attempt at a large public meeting and to my mind it was a resounding success. About 700 persons preregistered for the weekend and an additional 200 or so attended at least part of the sessions.

The best known personalities on the program were Ruth Montgomery and Robert Monroe, who has written of his out-of-the-body experiences. Chicago astrologer Katherine De Jersey and Vind himself spoke also. Most interesting to me was a panel of three noted parapsychologists, Charles Honorton, Robert Van De Castle and Robert Morris. Honorton and Van De Castle reviewed the rather familiar material on the dream-telepathy research at Maimonides Hospital in Brooklyn and Honorton related more recent research with hypnotically-induced dreams. Morris described an investigation of a haunted house during which a cat, a dog, a laboratory rat and a rattlesnake were brought into the room where the alleged disturbances occurred. All but the rat showed definite fear reactions, the rattler even assuming a striking pose while staring at an (apparently) empty chair in the haunted room.

Alternating with the lectures were smaller workshop sessions on all manner of topics: yoga, psychometry, astral projection, hypnosis, etc. FATE reviewer Paul Dimmitt and I attended Robert Morris' workshop during which he described some of

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the fascinating work being conducted on the survival problem by the Psychical Research Foundation in Durham, N. C. WSPR is to be commended for an excellent conference.

The following weekend was the second annual Midwest Festival of Psychic Arts sponsored by PSI, Inc. (2327 N. Meridian St., Indianapolis, Ind. 46208). The 1971 one-day affair was expanded in 1972 into a two-day program that took place on three floors of Indianapolis' Athenaeum Turners Club. This festival was organized quite differently from the Milwaukee conference. PSI presented only two main speakers, the aforementioned Katherine De Jersey and Chicago's Rev. Clifford Royse, Jr. The lower floor of the large building was devoted to booths featuring various activities and organizations — numerology, astrology, Tarot readings, etc. — Silva Mind Control, Concept Therapy, Inner Peace Movement, Spiritual Frontiers Fellowship, Camp Chesterfield, A. R. E., Theosophical Society and FATE. Throughout the day there were lectures and demonstrations in eight different rooms on the upper floors.

Admission, which included all the different readings that were available, was only $4.00 a day, which was a pleasant contrast to many of the overpriced affairs I see advertised. This economy was possible through the use of numerous local volunteers and guests (I gave four slide lectures during the weekend myself). Although the attendance was not up to the highly optimistic number projected it was enough to assure another such event next year. PSI recently has established new permanent headquarters where classes in astrology, numerology and palmistry are conducted. This organization has been very successful in the few short years since its founding in August of 1969.

My visit also gave me an opportu-

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nity to speak to Indianapolis' older psychic organization, The Quest (5975 Boy Scout Rd., Indianapolis, Ind. 46226). Though much smaller than PSI, The Quest seems more methodical in its approach, with portions of each month's lecture program regularly devoted to astrology, latest psychic news and explanations of occult terminology. Indiana's capital is fortunate to have two organizations that display such interest and promise.

PSYCHICS IN CALIFORNIA

IF THE late Edgar Cayce was correct in predicting that California will slide into the ocean a lot of psychics are going to meet a watery end. I have on hand not one but two recent books concerned with the state of the psychic field in the west. Jess Stearn's *The Miracle Workers* (Doubleday & Co., Garden City, N.Y., 1972, 280 pages, $6.95) is subtitled "America's Psychic Consultants" but except for brief forays into Maryland and New York it deals almost exclusively with California psychics, most notably Doug Johnson and Bill Corrado. David St. Clair, on the other hand, deliberately limited himself to *The Psychic World of California* (Doubleday & Co., Garden City, N.Y., 1972, 323 pages, $7.95).

If it seems strange that the same publisher produced both these volumes, I hasten to explain that the approach of the two authors is quite different. Briefly, Stearn is more concerned with phenomena and St. Clair with personalities. Both books are well written and worth reading.

But I hope you will refrain from following the suggestion David St. Clair makes in his brief introduction. He writes, "Those who find history a bore . . . are advised to turn to page 47, where the 1970's begin." Anyone who follows this advice will miss the most fascinating part of the volume — St. Clair's history of occultism in

California. An astonishing cast of characters parades through this brief chapter and I find myself hoping St. Clair someday will present an expanded version of this material. The remainder of the book is organized in terms of geography. Three extensive chapters describe northern, central and southern California and their respective practitioners. As a result chapters run nearly 100 pages in length and I found this a little unwieldy. The geographic arrangement also entails Tarot readers following on the heels of astrologers, followed in turn by healers or numerologists. As this suggests, St. Clair includes proponents of the occult sciences in addition to psychics. Perhaps a sorting by type would have made more sense. Only about a half dozen examples of "readings" by practitioners are included. In the main, St. Clair gives character sketches, analyzing the psychic's start, his philosophy of life, how he uses his gift, and his views on the occult explosion. In some cases one cannot be sure whether St. Clair actually believes the statements of some of the farther-out personalities or is holding them up to ridicule. However, having met him personally, I very much doubt he intends deliberate ridicule but the extravagant statements frequently appalled me.

Since the volume's arrangement makes it something of a guidebook to your local psychics, I was surprised that addresses are totally lacking. I asked St. Clair about this, mainly because I fear a rash of mail to FATE requesting the addresses of Mr. X and Madame Y. (Some readers assume FATE possesses the address of every psychic known to mankind, which is far from the case!) David explained that if readers will write to him in care of the publisher (Doubleday & Co., 277 Park Ave., New York, N.Y. 10017)

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enclosing return postage, he will send out a mimeographed list of addresses of all those psychics in the book who wish their addresses made public.

This volume well might set a trend. I can see similar volumes recounting the psychic worlds of Illinois, New York or Florida (South Dakota, Wyoming or Delaware might not provide enough material!)

INFALLIBLE GUIDANCE?

BY CHANCE or by design Stearn's volume concerns only psychics who were omitted from St. Clair's. He organizes his material by type of advice being offered, with separate chapters on business affairs, romance, family problems and the like. An interesting chapter deals with psychic healing, primarily that of Los Angeles' Doug Johnson (not to be confused with British medium Douglas Johnson). Other chapters deal with the possibility of spirit contact and with reincarnation.

The major flaw in Stearn's eminently readable book is the one-sided picture he paints of his psychics. Perhaps his title forces him to portray them as "miracle workers" who are never wrong. He takes cracks at ineffective people who waste time running from one reader to another but why shouldn't they if readers are as infallible as he portrays Corrado, Johnson and Maya Perez? Alas, this seems invariably to happen in popular accounts of psychics: they are either always right or (if the author is a debunker) always wrong.

This tendency marred even Brad Steiger's biography of Irene Hughes. I noted with interest the inclusion of Mrs. Hughes at the end of Stearn's book, where a few of her "predictions" are quoted. If Irene read my column in the May 1971 FATE in which I discussed what is and what is not a valid prediction, it has had



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no effect on her pronouncements.

She continues to issue reams of "predictions" that are nothing of the sort, as witnessed by the central chapter of her own book, *ESPecially Irene* (Steinerbooks, Blauvelt,' N.Y., 1972, 150 pages, $1.65). This paperback volume also contains Mrs. Hughes' views on psychic development, prayer and meditation and psychic research. While not particularly profound she is unquestionably sincere. Readers might enjoy the insights into the thinking of this well-known sensitive.

STEIGER'S SAFARI

A MORE impressive account of Mrs. Hughes is contained in a recent paperback by perennial author Brad Steiger. *Irene Hughes on Psychic Safari* (Warner Paperback Library, New York, N.Y., 1972, 174 pages, 95 cents) is far better than Steiger's first book on Irene, *Know the Future Today*, simply because it sticks to the record and avoids exaggerated claims. Taking a clue from Hans Holzer's repertoire, Steiger arranged for Mrs. Hughes to visit nine reputedly haunted locales to see what psychic impressions she would receive. The results are impressive, although I am not certain how to interpret her work. In some instances, it seems probable that she was picking up information telepathically from witnesses who were present. Indeed, some of the "hauntings" seem to be mental constructs by living persons. In other instances, the possibilities of mediumship seem stronger.

Psychic Safari also represents an advance over some previous Steiger volumes when it comes to analysis. Brad seems far less reluctant than in the past to state his own evaluation of the phenomena he reports. I was particularly intrigued by the case in which he himself "picked up" the ghost while Mrs. Hughes'

impressions remain unverified. I also was fascinated by Steiger's attention to the psychological atmospheres in the haunted spots, particularly the reactions of witnesses to the unexplained disturbances. The volume is light and easy to read and I suspect most FATE readers will enjoy it.

OTHER REVIEWS

DREAM POWER by Ann Faraday, Coward, McCann and Geoghegan, New York, N.Y., 1972, 334 pages, $6.95.

Dr. Faraday, leading British dream researcher, presents a dream study in both historical and practical perspective and in a captivating and lucid style. She begins with an account of modern dream research and explains how in the 1950's the discovery of rapid eye movement (REM) during dreams revealed that everyone experiences at least three periods of vivid dreaming each night — or over 1000 dreams a year. She explains the importance of dreaming for brain growth and psychological balance and the reasons why most of us forget our dreams. Dr. Faraday also offers practical advice on how one can train oneself to remember dreams.

In the second part of this book Dr. Faraday discusses the dream theories of Freud and Jung as well as the more modern studies by Calvin Hall and Frederick Perls that have taken dreams "out of the consulting room and into the marketplace." That is to say, Hall and Perls stress the value of dream study for all men and not just for mental patients. Dr. Faraday's own dream-study groups have been modeled on the group therapy methods of Perls in which participants tell and act out dreams.

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external world, warnings or reminders the waking mind has pushed aside — precognitive and clairvoyant dreams fall into this category. Second, dreams point up our real attitudes and prejudices toward the persons about us. Third, dreams reveal inner hindering weaknesses and conflicts and also the strengths needed to bring about helpful changes.

Dr. Faraday stresses the importance of group sessions for discussing dreams in the business world, the church and the family. *Dream Power* challenges the reader to employ dream insights in his own life and "to become undeaf, unblind and multilingual, thereby letting the world speak to us in the new voices." — *Mary Downey.*

MONSTER HUNT by Tim Dinsdale, Acropolis Books, Washington, D.C., 1972, 295 pages, $6.95.

The bulk of this volume appeared in England in 1966 under the title *The Leviathans.* For its long overdue publication in this country Dinsdale has added some 70-odd pages of new material dealing with recent events at Loch Ness and Loch Morar. Dinsdale is a former British aeronautical engineer who got "hooked" on monsters. In 1960 after fruitless weeks of waiting and watching on the shores of Loch Ness with a 16-mm movie camera with a six-inch telephoto lens Dinsdale filmed "something" apparently swimming in the loch. Fortunately he had the presence of mind to have a powerboat of known dimensions run the same course while he then filmed it. Years later the Royal Air Force analyzed the films* and concluded that the obvious wake was caused by a submerged "animate body" about 35 feet long.

Dinsdale then examines marine unknowns in general. Unfortunately

*See "RAF Report on Loch Ness Monster Photos" by Ivan T. Sanderson in the December 1966 issue of FATE Magazine.

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this was written before Heuvelmans' definitive *In the Wake of the Sea Serpents* and thus is somewhat obsolete although perfectly satisfactory for readers desiring a less detailed account.

Of major interest is the new material. Most readers on this side of the Atlantic are unaware that during the past five years a considerable amount of scientific and engineering talent and a dazzling array of equipment were brought to bear on Loch Ness. That no monster was seen is less an indictment of human efficiency than of the vile Scottish weather. Morning fog, midday mist, afternoon drizzle and frequent high winds made observation difficult. Dinsdale states that during one season of "monster watching" from May 15 through October 1 only five days really were suitable for watching and photographing. Despite these handicaps sightings were made and photographs taken. Along with sonar for tracking the movements of subsurface aquatic life, underwater sound detection apparatus verified the existence of "large animate bodies" in the murky depths of the long narrow loch. Dinsdale's is a fascinating account.

As this is written, word comes that Scottish authorities have denied a new lease for the mobile headquarters of the Loch Ness Investigations Bureau and also denied them permission to build a permanent headquarters. Thus the future of investigations at Loch Ness is cloudy and *Monster Hunt* remains the best single account of what has happened. — *George Earley.*

SAI BABA, MAN OF MIRACLES by Howard Murphet, Transatlantic Arts, Levittown, N. Y., 1972, 208 pages, $8.50.

This book should attract two different groups of readers: those interested in psychic manifestations and

those seeking spiritual advancement. Its subject is a 46-year-old man who lives in Puttaparti village in southern India. He must be one of the most remarkable men on earth today, judging from the books about him and the accounts of his disciples.

A human channel for seemingly superhuman knowledge and energy, Sathya Sai Baba constantly and effortlessly performs what we still call miracles: healing by touch and thought, communicating telepathically, astrally projecting, multiplying food, transforming one thing into another and—most impressive—out of thin air materializing objects, including holy images and lingams, jewelry, sweets, surgical instruments for his own on-the-spot operations and an endless supply of *vibhuti*, or sacred ash, for physical and spiritual healing. "His only motivation is a pure love for his fellow man," writes the author. "The underlying theme of all his training is that we must seek God through self-surrender and devotion."

Indeed, the main fault of the book is that it documents too many miracles and tells us too little of what Sai Baba stands for. As impressive as these miracles are, Sai Baba brings them about in the hope that the recipients and witnesses in turn will heed his teachings. At the same time Murphet maintains the detached perspective of a man of sound education and worldly rationality. In approach and attitude this book is better balanced than two 1971 books about Sai Baba, *Baba* by Arnold Schulman (Viking Press, New York, N.Y.) and *Sathya Sai Baba* by N. Kasturi (Sri Sathya Sai Education Foundation, Tustin, Calif.).

All three books make the reader want to travel to India to see this extraordinary man. But if a firsthand view is not possible, Murphet's book is the best substitute. — *Joseph M. Backus.*

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CAYCE'S STORY OF THE ORIGIN AND DESTINY OF MAN by Lytle Robinson, Coward, McCann and Geoghegan, New York, N. Y., 1972, 209 pages, $5.95.

In this work Robinson expounds Cayce's ideas of the origin and destiny of man as deduced from intensive study of the Cayce readings, bolstered by a lengthy bibliography slanted toward proving the thesis under consideration. Upon such flimsy evidence as the tattered tale of Atlantis, alleged occult measurement in the Great Pyramid and the theory of reincarnation the author builds his argument.

Archaeologists and historians from Winkelmann to Petrie have worked out the early history of man in the Near East. But the Cayce readings play havoc with their findings, introducing fantastic names and factors not germane to Egyptian history. Likewise scholars have worked intensely over Mesoamerican remains and have argued whether these civilizations are indigenous or imported. Cayce contends these cultures sprang full-blown, established by refugees from the lost continent where mathematical geniuses abounded. But these intellectual giants also harbored the Sons of Belial whose unprecedented depravity caused their homeland to sink. Cayce intimates that all our great scientists are reincarnated Atlanteans but surely there must be some Sons of Belial among them.

Cayce predicted dire events would befall the United States and the world by 1998 unless the people mended their ways: Japan will be wiped out, New York destroyed. Similar fates await Los Angeles and San Francisco. We can check on these calamitous pronouncements by waiting until 1998.

For all Robinson's enthusistic endeavors I finished this book with the distinct feeling that Cayce explained neither the origins of man nor his

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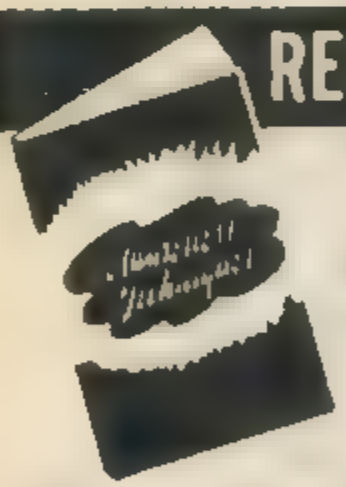
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destiny.—*Eleanor S. Kravig.*

THE NATURAL HISTORY OF THE VAMPIRE by Anthony Masters, G. P. Putnam's Sons, New York, N. Y., 1972, 258 pages, $7.95.

The jacket describes this book as "the most complete work on vampires and vampirism to date" and for once I agree with a publisher's blurb. Books on vampirism tend to be a misguided potpourri of legends, history and armchair psychoanalysis. Masters' volume happily is a well-organized recapitulation of vampire lore around the world with speculation on possible origins of the legends and an account of vampires in Christian and secular literature. Ornella Volta's compilation of world vampire lore in her book *The Vampire* is a bit more complete but Masters presents more in-depth discussion.

As is to be expected many of the vampire cases discussed in this book appeared earlier in the books of Montague Summers but they seem more attractive here, divorced from Summers' religious arguments. However, the book is marred by the author's inconsistent handling of references. Many vampire accounts and even lengthy quotes are presented without references to the original sources; in other instances Masters gives references for cases usually quoted without any source cited. Also, there are some trivial errors and a few omissions, most notably Sir Henry More's tract *An Antidote Against Atheism* (1653). And last but not least, Masters does not confuse the Hollywood image of vampires with authentic European tradition as so many vampire books are prone to do.

Masters' thought-provoking study of an age-old legend is the most comprehensive volume on the vampire that has appeared in many years. — *D. Scott Rogo.*

A SEPARATE REALITY by Carlos Castaneda, Simon and Schuster, New York, N. Y., 1972, 317 pages, $2.95 (paperback).

Like the author's previous work, *The Teachings of Don Juan*, this volume results from Castaneda's experiences with a Yaqui Indian *curandero*. In the first volume Castaneda, a graduate student in anthropology, met Don Juan and was initiated into the ritual use of various hallucinogenic plants. In the second book Castaneda returns to Don Juan's tutelage after several years' absence. This time Don Juan teaches his pupil to "see." The man of knowledge can know reality only by "seeing," which is accomplished only by smoking the "little smoke" of ground peyote. Only through the smoke can one glimpse another fleeting world apart from the normal world. We catch the author's glimpse of that separate reality under Don Juan's guidance. Many strange and bizarre happenings are reported. Castaneda "sees" a friend of Don Juan standing on a hill but that hill is 100 miles away. A single leaf falls to the ground and returns as if in a TV "instant replay" and falls again and again.

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drugs simply babbling about his hallucinations. Others will interpret his adventures as astral projection and psychokinesis. For me the book poses three questions: (1) Is there in fact a separate reality which can be reached through hallucinogenics? (2) Is this reality the same as the mystical state reached through such practices as transcendental meditation or yoga? (3) Can the ritual usage of hallucinogenic drugs enhance psychic power or produce it in individuals who otherwise would have no such awareness?

I feel more study by philosophers and psychic researchers is needed before we can hope to answer these questions. In any event, this book is fascinating reading, not only as a record of Castaneda's adventures but as a tool for understanding ourselves and the realities around us. — *Paul Dimmitt.*

ALSO NOTABLE

BOOK OF SPELLS by Marc de Pascale, Taplinger Publishing Co., New York, N. Y., 1971, 130 pages, $4.95.

More than 30 spells to aid the reader in love and business are illustrated with amusing old cuts.

ASTROLOGICAL ORIGINS by Cyril Fagan, Llewellyn Publications, St. Paul, Minn., 1971, 224 pages, $6.95.

Well-known astrology columnist presents evidence that the astrology used in ancient Egypt and Babylon was based on constellations rather than on the signs.

MASONRY IN THE NEW AGE by Lynn F. Perkins, CSA Press, Lakemont, Ga. 30552, 1971, 365 pages, $4.00 (paperback).

Lifelong Mason reexamines teachings of the ancient wisdom in terms of contemporary purposes and future prospects for the mystical order.

THE AQUARIAN GOSPEL OF JESUS THE CHRIST by Levi, Omen Press, Box 12457, Tucson, Ariz. 85711, 1972, 260 pages, $2.25 (paperback).

First published in 1907, this popular occult life of Christ appears here for the first time in paperback.

SILVA MIND CONTROL THROUGH PSYCHORIENTOLOGY by Harry McKnight, Institute of Psychorientology, 1110 Cedar Ave., Laredo, Tex. 78040, 1972, 93 pages, $2.00 (paperback).

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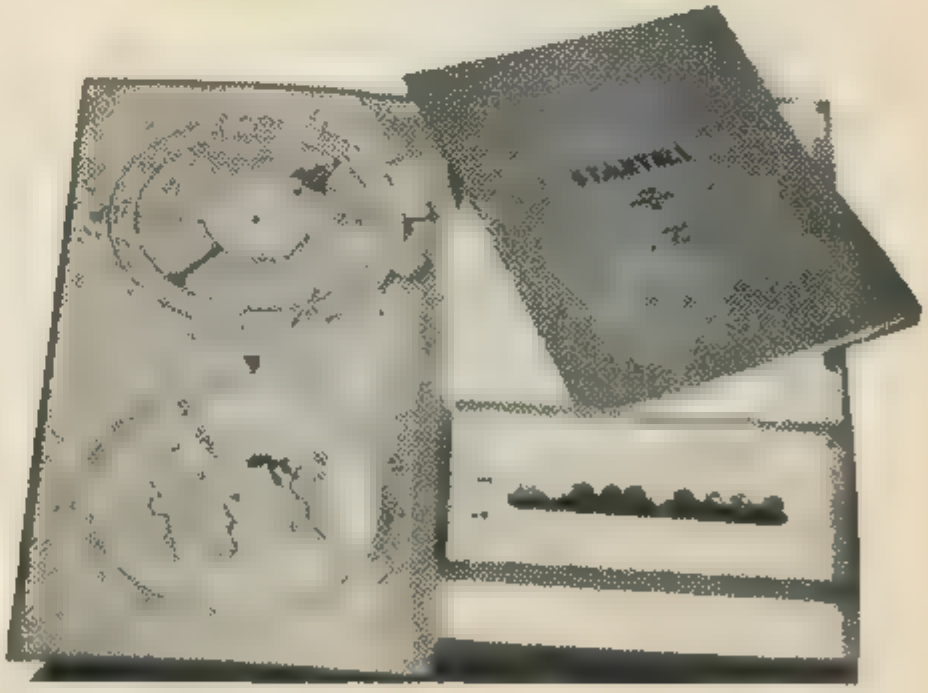
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VOODOO IN HAITI by Alfred Metraux, Schocken Books, New York, N. Y., 1972, 400 pages, $3.95 (paperback).

New edition of French anthropologist's classic study of Haitian religion features a new introduction by Sidney W. Mintz of Yale.

STRANGE ENCOUNTERS WITH GHOSTS by Brad Steiger, Popular Library, New York, N. Y., 1972, 144 pages, 75 cents (paperback).

Popular author presents another collection of tales of ghosts, hauntings and poltergeists based largely on contemporary news sources

THE CHAKRAS by C. W. Leadbeater, Theosophical Publishing House, Wheaton, Ill., 1972, 132 pages, $3.25 (paperback).

Quest Book reprints famed occultist's 1927 clairvoyant study of psychic centers in the human body, illustrated in color.

WITCHCRAFT, edited by Barbara Rosen, Taplinger Publishing Co., New York, N. Y., 1972, 407 pages, $9.95.

Anthology reprints pamphlets and other contemporary accounts published during witch persecutions in Elizabethan and Jacobean England.

TELEPATHY: A LABORATORY MANUAL by Hartford Van Dyke, H. V. D. Publications, P. O. Box 531, Oregon City, Ore. 97045, 1971, 53 pages (pamphlet).

Author follows up his basic information on telepathy with some actual experiments for the "serious student" of psychic matters.

THE NAME IT AND CLAIM IT GAME by Helen Hadsell, DeVorss and Co., Santa Monica, Calif., 1971, 88 pages (paperback).

Author discusses how she uses her ESP and positive thinking to win contests and tells the reader how to go and do likewise.

BLACK MAGIC, SATANISM, VOODOO by Leo L. Martello, HC Publishers, 220 Fifth Ave., New York, N.Y., 10001, 1972, 192 pages, $1.00 (paperback).

Noted witch describes differences between the three groups listed in the title and explains how they differ from the Old Religion or Wicca.

MME. BLAVATSKY DEFENDED by Iverson L. Harris, Point Loma Publications, Pacific Beach P.O. Box 9966, San Diego, Calif. 92109, 1971, 174 pages, $3.00 (paperback).

The renowned founder of Theosophy is defended from "falsehoods, slanders and misrepresentations" published by well-known periodicals and authors.

Report FROM THE Readers

THE DEATH OF JESSE JAMES

In reply to the letter from Tonna Lusareta ("Report from the Readers," December 1972 FATE) my article on Jesse James was correct in every detail except for a typographical error on his age.

She asks why it wasn't known that Jesse James died in 1951. It *was* known and in fact I sent FATE editors clippings from Texas newspapers which reported his death. Why was the secret of his identity kept for so many years? Because there were countless tinhorns who would have jumped at the opportunity to make their reputations by killing him.

I have corresponded for years with Jesse W. James' grandson and he had approved my article. I personally knew the James boys from 1902.

I pride myself on never making a statement without unimpeachable documentation. — *W. D. Chesney, Janesville, Wis.*

* * *

All the brouhaha over Jesse James' death is pointless. The so-called Jesse James who died in 1951 was an impostor.

Complete information can be found in the book titled *The Complete and Authentic Life of Jesse James* by Carl W. Breihan available

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in any library. The truth is that the notorious train robber was shot at his home in his youth. — *Glenn Clairmonte, Downey, Calif.*

WHITE OVERNIGHT?

The November 1972 *Scientific American* carries a brief article on the question of whether anyone's hair actually has turned white overnight, calling it a "durable belief of folklore."

From some metaphysical considerations and personal observation I believe that hair can turn white overnight. I never have seen a hair half-gray and half-dark. — *B. Robert Ross, Cedarhurst, N.Y.*

We would like to hear from anyone whose hair has turned white overnight or whoever personally has known someone to whom this happened. — The Editors.

THE TELEPORTED MAGAZINE

In the February 1971 FATE a picture was published of a shrine built by the president of the Toyota Motor Company for the repose of souls killed by Toyota cars.

A friend of mine owns a large company and he maintains a fleet of Toyotas for the use of his employees. I thought he and his wife would be interested in the picture and I promised to show them the magazine when I visited them.

On the way to the bus stop the day I started out I discovered I had forgotten the magazine. Rather than miss my bus I decided to take the picture out another time.

When I arrived at the bus stop I found a copy of the February 1971 FATE lying on a bench. I was astonished to find it and also delighted as now I wouldn't have to disappoint my friends.

I could hardly wait to get home to see if it was my own copy of FATE that somehow had teleported to the

bench. Of course it wasn't but after such a coincidence, nothing would have surprised me! — *Althea Ruth Smith, Las Vegas, Nev.*

UFOs, ANYONE?

My publishers have commissioned me to write a book dealing with UFOs and I would appreciate hearing from any FATE readers who may have sighted one. I would need full details and dates, of course, and newspaper clippings and old magazines dealing with the subject would be welcome, as well as authentic photos. — *Michael Hervey, 5 Dick Street, Henley, N.S.W. 2111, Australia.*

PROGRAMS UNLIMITED

FATE readers who need assistance in finding good lectures for clubs or study groups will be interested in a new organization called "Programs Unlimited." The worldwide interest in extrasensory perception, parapsychology, mystical and religious experience, and other topics in the realm of psychic phenomena has led to a need for top communicators on these subjects.

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recorder with a strange other world.

Pioneering in this venture is our own Friedrich Jurgenson who looks back on 15 years of successful communication by tape recorder and radio. In September 1971 I visited Mr. Jurgenson. As we sat near the open windows in his villa looking out over the sea, Jurgenson told me how his experiments began. He said, "About 14 years ago I placed my microphone in the open window in order to tape the birdsongs in the garden. When playing back the tape I heard among the singing of the birds my father's voice."

Later this same afternoon he turned on the tape recorder and we heard many voices calling my first name: "Harald, Harald." Then in German: "*Wir kommen*" (we are coming). My wife, who died nearly four years ago, was Hungarian. I heard her speaking in Hungarian: "Harald, are you there? I am here. Welcome, darling."

Another well-known Swedish family, Claude and Ellen Thorlin of Eskilstuna, have been hearing these voices on the tape recorder for about eight years. A few weeks ago I met the Thorlins and we had a long talk about the tape recorder communication. The phenomena we heard on their recorder that evening was amazing.

We heard a man's voice saying clearly, "I am living," and he repeated this. The second time his voice was filled with excitement and happiness. We understood that he had just come to realize that although he had died he still lived.

Another voice came on, a young woman's voice, saying tearfully, "They can hear us on the earth."

If there are any who doubt these experiences, I can say they are a reality, very dear to those of us who have been able to get the contacts. I believe they are the most evidential in the world. A tape recorder

is a dead thing, not an instrument of the emotions, and this technical vehicle can record voices from another world. — *Harald Bergestam, Stockholm, Sweden.*

CROSSED-UP COLORS

After reading Brad Steiger's article, "ESP According to Hoy" (November 1972 FATE) I decided to try to contact someone by telepathy just to see if I could do it.

When I lay down my mind was flooded with images. After sorting them out it occurred to me to try to wake someone miles away. I started calling her name in my mind, first softly and then progressively louder for about 15 minutes. An image of her in color flashed through my mind.

The next day when I saw her I said, "You woke up at exactly 2:45 A.M., you had been sleeping on your right side looking at the clock and you were wearing a yellow negligee."

She confirmed all of this except the color of the negligee which she said was blue. I asked if there was anyone else in the bed and she said, "Yes, my sister and she was wearing a green negligee." Anyone knows that if you mix the colors green and blue you get yellow. The colors must have crossed somewhere, I guess. — *Hank Secord, Camrose, Alta., Canada.*

* * *

I tried Hoy's little experiment with the playing cards, willing a particular card to be third from the top as I shuffled. As I put the deck in order the seven of hearts came to mind. You guessed it, the seven of hearts was the third card down. I about fell out of my chair.

I once participated in an ESP test and my score was less than chance — three right out of 25. I guess my ESP is as inconsistent as my bowling — *Phil Strandvold, Baker, Ore.*



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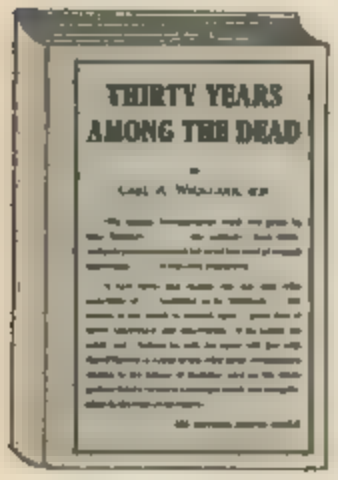


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THE CHALLENGE

I challenge FATE readers to dispute the following contentions:

(1) That individual psychic experiences never seen in print are far more important than those you print or tell.

(2) That the only people who see and hear ghosts are those who have harmed other human beings.

(3) That the only important events in the life of an individual are to be found in their own interpretation of "where, what, when, how and why."
— *H. Paul Eads, Hartshorne, Okla*

EXPANSION FOR EXPANDERS

I attended the 125th Annual Meeting of the American Psychiatric Association in Dallas, Tex., on May 1 to 5, 1972, and I believe FATE readers will be interested in a short account of the event.

Needless to say, the papers presented were highly technical and as I am a layman, not a psychiatrist, a mere suggestion of some of the major points will have to suffice.

One of the highlights was a panel presented by a Task Force on Transcultural Psychiatry discussing "Science and Psi: Transcultural Trends" with Dr. Howard P. Rome of the Mayo Clinic as moderator. The panel, coordinated by Dr. Stanley R. Dean of Miami, Fla., consisted of Mr. William Roll, Dr. Berthold E. Schwarz, Dr. Jule Eisenbud, Dr. Jan Ehrenwald and Capt. Edgar D. Mitchell, one of the astronauts who manned Apollo 14.

From the first paper presented by Dr. Dean through the last provocative admonitions of Captain Mitchell, the audience was figuratively lifted off familiar territory into the heady realms of ESP, PK, experiments by the Russians, humor and ESP, a model of psi phenomena, and the non-Euclidean mind.

Dr. Dean pointed out that we now question whether the state of "cos-

mic consciousness" (or ultra-consciousness, as he termed it) can be induced by scientific, clinical or chemical means, for this state of ultra-consciousness transfigures the mind. Perhaps we are witnessing a mental evolution and have reached the point that psychic cosmology should be taught in the colleges and universities.

Mr. Roll described various states of consciousness including "Consciousness III" (a la Charles Reich in *The Greening of America*) and the melting into others or "oneness" through the loss of "I." Can this "I" be controlled and extended into a sort of "field consciousness?" New experiments and interest in the alpha brain waves aim at ways to control and enlarge the alpha wave and indicate that ESP is at its best when the alpha wave is highest.'

Dr. Schwarz related examples of humor and ESP, fostered perhaps by telepathic impressions — for instance, those between parent and child and doctor and patient. Some of his examples obviously were appreciated by and real to the audience, as the contagious laughter confirmed.

Dr. Eisenbud highlighted the importance of prior detailed verification and description of facts in precognition cases. Such prior verification is necessary and contrasts sharply with the "double talk, generalities, mumbo-jumbo, claptrap and sheer junk" that is paraded in the popular press as precognition.

Dr. Ehrenwald's remarks about the non-Euclidean mind included the idea that we must be ready to accept radical, new, unexpected and far-out concepts.

Captain Mitchell talked interestingly about his field of endeavor and made a plea for a willing, open, receptive attitude for whatever horizons or new concepts we face.

The limited question-and-answer session which followed indicated the

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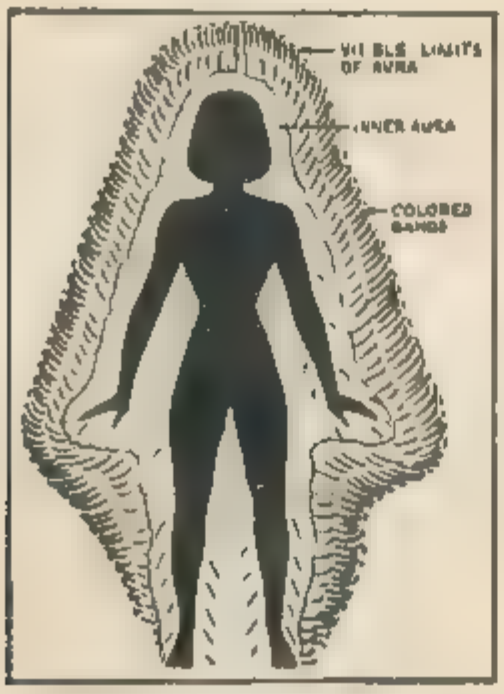


Diagram of normal aura based on W. J. Kilner, M.D.

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depth of interest in the psi field. A medical doctor asked about psychic surgery; another referred to the aura; yet another sought more specific ways psi study could assist in therapy.

Among the well-known persons in attendance were Dr. Shafica Karagula, eminent neuropsychiatrist and author of *Breakthrough to Creativity*; Susy Smith, researcher and author of *Human Personality and Its Survival of Bodily Death* and numerous other works in the psi field; Harold Sherman, longtime researcher in ESP and author of *"Wonder" Healers of the Philippines, You Live After Death*, and many other books.

The entire presentation consisted of intellectual stimulation and challenge in the psi field as wide as all outdoors. Let us hope that the gap between those who research and talk *about* psi and those and *do* and *experience* psi phenomena continues to narrow for mankind can benefit therefrom. This meeting was a step in that direction. — *Glen Hudson, Fort Worth, Tex.*

WHEN THE SOUL LEAVES . . .

D. Scott Rogo's "Deathbed Visions and Survival" (June 1972 FATE) is a profound contribution to psychic literature. He presents material which very nearly amounts to scientific proof of life after death.

Mining much the same ground as Rogo, I formulated a rude "field theory of survival" in 1965. It is certainly not without flaws nor anywhere near its final form. Yet it has served me well as a sort of anchor in the chaotic seas of psychic research.

Rogo mentions the experiments of Dr. Duncan MacDougall who weighed patients at the point of death. He states that the weight losses MacDougall recorded ". . . even today never have been explained." They have been explained and fully. What MacDougall weighed was about four

(Continued on page 158)

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REPORT FROM THE READERS

(Continued from page 146)

ounces of water lost by the body at the moment of death. Later investigations proved that mice showed a similar weight loss when slain on a sensitive scale. No weight loss occurred when the mouse was slain in a closed container or when a chemical capable of absorbing water vapor was weighed with the mouse.

The real question is *why* this water loss occurs. The answer is simple. The spirit, the soul, the psychic part of man is apparently electromagnetic in nature. When the spirit leaves the physical body at death it pulls with it a certain quantity of water vapor by electrostatic action. MacDougall noted merely the *effect* of the spirit's departure.

Exactly the same thing was recorded in Dr. R. A. Watter's cloud chamber experiments in which he photographed the life-force of a dead mouse. Watters observed the *visual* effect and MacDougall the *tactile* effect of the same phenomena!—*George Wagner, Fort Thomas, Ky.*

GUIDE FOR WOULD-BE WITCHES

In today's resurgence of interest in witchcraft and the occult I believe your readers will be interested in realistic guidelines for determining genuine practitioners from charlatans. In a time when fraud and grotesque rituals are rampant, I wish to emphasize the need for sane and sensible practice of mystical doctrines. The following are valuable guidelines to help your readers determine whether involvement in a particular organization is advisable and worthwhile:

(1) If the leader of a coven or sect claims to represent the "genuine version" of the Old Religion, don't believe him. Many organizations and small covens habitually issue such false claims. Valid organizations exist which teach occult truths and principles and they do not attempt to deceive applicants.

(2) Drugs and orgies play no significant role in occultism. Psychic investigators have determined that narcotics and sexual indulgence distract from psychic potency. Covens that support a policy of "LSD and sex" usually consist of fakers and thrill-seekers rather than devoted practitioners.

(3) Legitimate organizations will be concerned with the safety and welfare of members and with their spiritual development and progress.

(4) Covens which require sacrifice of a living animal are strictly taboo under all circumstances. Stay away from them.

(5) The leader of a group or organization should be versed in occult

doctrines. From a background of training and experience he or she should be able to offer psychological assistance to troubled members when they encounter difficulties. Many "doctors" and "ministers" on the occult scene obtained their credentials through the mail by paying $10 to some so-called church. It is a sure bet that disciples who encounter difficulty will not be able to depend on such leaders for assistance.

(6) Most reputable organizations impose a membership fee. This deters persons who are merely curious and enables the organization to provide better service. The usual amount of annual dues ranges from $10 to $40. Anything above that amount is automatically suspect. And let's face it — especially when dealing with a guru or spiritual teacher you cannot get something for nothing. If financial reimbursement is not requested, you can be certain some other form of payment eventually will be demanded.

(7) Once you have joined a legitimate organization or group, be prepared to study, work and learn. Membership in an occult church, sect or lodge doesn't make you an experienced practitioner automatically. Be prepared to devote months, even years, to your inner development. Proceed slowly and cultivate perseverance. In the long run you'll find the rewards are worth it.

A final word: Some authorities declare that only a few gifted individuals are allowed to join occult groups. This is ridiculous. All men and women have the right to discover universal truth. Legitimate organizations recognize this and welcome sincere newcomers. This information should help you distinguish occultists from charlatans. Use it as insurance against unfortunate involvement.

FATE readers who want further information on a realistic program for

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spiritual growth or who have interesting psychic phenomena to report are invited to write me. — *The Hon. Rev. Richard De A'Morelli, 6227 Craner St.-4, North Hollywood Calif. 91606.*

TO PRACTICE LEVITATION . . .

Anyone who can concentrate can levitate an object.

In a quiet atmosphere, place a light object such as a coin or matchstick on a bare table. Relax and concentrate on the object. You must be able to feel mentally the weight of the object; this must be your main concern. Clear your mind of all thought and concentrate more deeply and breathe deeply as you feel the weight growing lighter. This will gradually tend to equalize the gravity force with a greater force from within.

I spent more than 100 hour-long sessions to reach the point where I could almost command a bottle cap to rise. Never giving up, I always was convinced that my will power would lift the bottle cap. I knew I was making progress, slowly but surely. One day it finally happened. Using all my concentrative powers in a supreme effort, I raised the bottle cap.

When it was about three feet off the table, suspended in midair, something distracted me and I turned away for a second. Of course the object fell. I felt no shock or surprise, only satisfaction. It was a triumph.

Remember that you are activating an area of the brain that is programed for future use. It probably will take you about four months of patient intensive daily effort. Merely wanting things to happen is not enough. In psychic development one must be willing to expend great effort. — *Herbert Brill, Amityville, N.Y.*

HOW I FOUND MY DOLL

My father has been a FATE reader for several years and now that I am 11 years old he allows me to read his magazines. I enjoy them very much and find the articles most interesting.

When I told him about a dream I had, he said I had ESP or something. My two-year-old nephew was living with us and we had been playing with my favorite doll. He lost it or misplaced it and although I searched everywhere I couldn't find my doll.

When I want to bed I was crying silently so no one would know. I



Lisa Lee Brock

couldn't go to sleep and I kept thinking about my doll. I could "see" her face and then I could see some of the objects around her. I saw our refrigerator and my doll seemed to be behind it. This vision faded away when I went off to sleep. When I awoke I remembered it and I rushed to the kitchen. There behind the refrigerator, pushed far back, was my doll. We never would have found it.

Daddy says it is one of thousands of similar experiences but people just don't talk about them. — *Lisa Lee Brock, Hot Springs, Ark.*

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∞ Dr. Enrico Molnar tells how his visions of St. Michael the Archangel led him to abandon his traditional theology career to found a mystical order.

∞ When UFOs touch down the marks they make don't fade away. Ground effects can be photographed, measured and studied by scientists. The recent Delphos, Kans., case is a striking instance.

∞ An unusual form of healing is practiced by the !Kung Bushmen of the Kalahari Desert, where half the adult population experiences trance during nocturnal healing dances.



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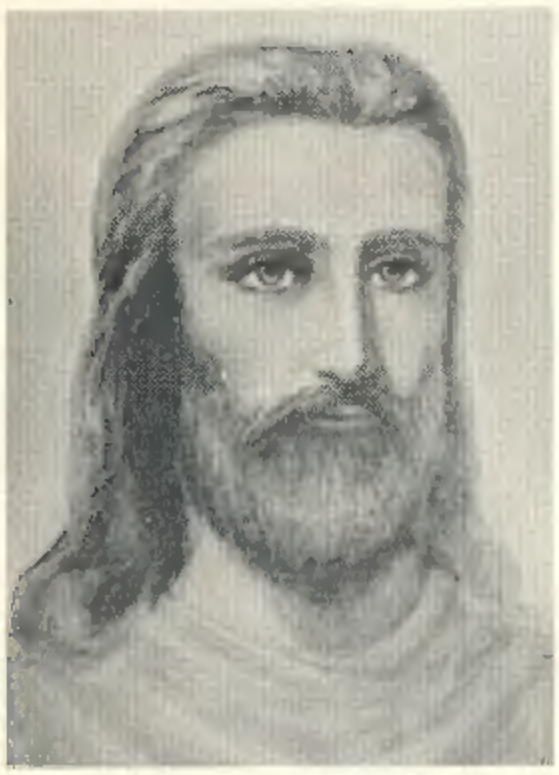
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